LIBERTY STANDARD.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."---Leviticus, 25: 10.

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Moral Department.

From the Christian Investigator.

RELIGION AND POLITICS---THE RELATION BETWEEN THE CHURCH AND STATE.

BY WILLIAM GOODELL.

[CONCLUDED.]

ANTI-POLITICAL SCEPTICISM.

No marvel that some, along with their political relations and duties, have thrown aside, likewise their Bibles.* The cause of a truly spiritual Christianity would lose nothing, if, in this movement, they should be joined by some scores of those dignified ecclesiastics whose contempt and neglect of their political duties have paved the way for all the 'no-governmentism' and 'disorganization' they profess to repudiate. But of what use will it be for them to get rid of their Bibles, unless they can shake off, at the same time, the social natures God gave them, and dissever themselves from "*the nations*," in which he has fixed 'the bounds of their habitations?"

SHALLOW PHILOSOPHY.

Not less unsophistical than unscriptural is the theory that would divorce religion and morality from politics. Who does not know, that, as a matter of fact and a matter of necessity, the religion of every nation under heaven gives shape and character to its political institutions? Where can you find the security of human rights and the enjoyment of civil and religious freedom, to any assignable degree or extent, except among a people who, to the same degree and extent, recognize a religion that defines human rights, and prohibits aggressions upon them? Or where will you find a nation enslaved amid the controlling influences of a religion of freedom?

The student of a dim and distant antiquity need not waste his time in hunting up parchments and statutes in order to learn the political condition of any people, provided he can ascertain the character of the current religion of that country. *This* will tell him what the *statute* book was, and what the security of the citizen. Or, on the other hand, if he happens, in the first place, to light upon the documentary evidences of these latter particulars—if he has thus learned the moral character of the statute book and the political condition of the citizen, he can tell before-hand, and without any further historical research what was the character of the prevalent religion of that people.

Harshly as this rule may bear upon the current religion of modern Europe and of America, the rule, nevertheless, holds good, and Bible Christianity need not tremble for the issue, It is the actually prevalent religion—the practical, not the professed nor the theoretical, religion of a country that controls it. The prevalent, the dominant religion of Europe and America, is *not* Christianity, but its impudent counterfeit. The *actual* religion of Europe *does* breathe through its statute-books—*does* show itself in its feudal arrangements—its grim restrictions of liberty and free thought. And just so the *actual* religion of the Slave States—nay, of the United States—the prevalent, the controlling religion of this country, is fairly expressed in the bloody pages of the slave trade! And those who mean to have and maintain a different religion, must separate from the prominent religious sects of this country.

When we say 'the prevalent,' 'the controlling' religion of a country, we mean to recognize the fact that a sound religion may exist—does exist—in countries politically despotic and corrupt—exist among the minority, or among those who hold not the power—exist among the victims, and not among the perpetrators, of political rapacity. What we mean to affirm is that every nation *has* its prevailing, its controlling religion—the religion of those who govern the State; and that the moral character of this religion decides, of necessity, and invariably, the political character of the government. And we say, too, that the obviousness of this fact stamps with shallowness not to say lunacy, the idle prattle that 'religion has nothing to do, or *ought* to have nothing to do, with politics!' Religion has every thing to do with politics. Every nation, every government, on the face of the earth, is, has been, will be, cannot but be, precisely what the dominant religion of that nation makes it. Religion (good or bad religion) consists in action—moral action—social action. But politics comprise one of the most comprehensive and important fields of that same moral and social action!—How, then, can you even *conceive*, distinctly, of a religion that did not exhibit itself in politics, or of politics that did not directly spring from the very vitals of *some sort* of religion? You cannot. No man can, or ever did! Atheism may prate its idle words; but man is a religious being. Some sort of a religion he will have, and that religion will show itself in his actions—his political actions.

AN OBJECTION.

And this suggests a ready answer to an objection sometimes raised against our doctrine that the religion of a country always controls its political destiny. 'Why,' exclaims the objector, 'the prominent religionists of *our* country always follow in the wake of the political aspirants, and bow down at their bidding. How, then, can the latter be moulded by the former? Is it not the *politics* of the country that control its *religion*, and not its religion its politics?'

The objector forgets that the religionists he describes have been *acting out their religion*, all the while, in the very conduct he describes. '*Their* god is their belly.—They mind earthly things.' And no religionists are more zealous or more successful in making proselytes than they are. The 'prevailing' religion of the country has been shaped and moulded by them and their kin. Or the religion they exemplify has—if you please—inspired and given character to *them*. The politicians described in the objection have formed *their* characters in the atmosphere of the same religion of which these men are the fit priests and professors. Why should they not bow down to the work of their own hands—to the idols they have themselves framed and set up? Surely, it must be a part of *their* religion, such as it is, to do this!

CHURCH AND STATE!

And this may give us a clue to the true secret of those Church-and-State unions which so many very justly, though oftentimes blindly, adjure and condemn—giving countenance, unconsciously, to the very things in which such corrupt conspiracies against God and humanity consist—and then crying out, at the top of their lungs, 'Church and State! Church and State!' against all who would counteract the influence they are exerting.

What is it that intelligent friends of liberty dread in a union of church and state? What is the union of which wise and good men should be afraid? Is it the natural, the healthful, the necessary control of true religion—of just views and honest regard of human rights, human relations, human duties, and moral obligations, over the political transactions of men? Certainly not. For this, and nothing else, can *secure* civil and religious freedom. Can they dread, then, the influence of those religious teachers and assemblies (or churches) in which these just principles and honest practices are exemplified, taught, and explained? This, certainly, cannot be credible. What is it, then, that we are to regard as an iniquitous and mischievous union of Church and State?

The establishment, by law, of a national, or State religion, is the evil to be deprecated, is it not? The enforcement of a religous creed, or form of worship, by the secular arm. That one particular instance in which God himself (not fallible human rulers) saw fit, for peculiar reasons and for a limited period, to exhibit the experiment of a prescribed form of national worship, we leave out of the argument; as no general rules are to be drawn from particular exceptions, especially where the cases are not parallel.

What is it, then, that lies at the bottom of those mischievous arrangements which we witness in the modern nations of Europe, and of which we have had some temporary and partial illustrations in our own country? What is the essence of the evil? To what latent causes may they be traced? And what resemblance can there be found between that proper connection of religion with politics which we have approvingly described, and the Church-and-State unions with which modern nations have been cursed?

We have been insisting that a corrupt and despotic *religion* produces, of necessity, a corrupt and despotic *state*. Christianity had given place to a spiritual despotism, which had assumed its name, before there was any union of Church and State. This it was that ascended the throne of the Cæsars, and preyed upon the vitals of humanity. The same mischief, more or less aggravated, has been perpetuated to our own times. Here, then, we have a corroboration of our doctrine. A pure religion would not have done this. Its connection with the State, and its power over it, would have been of a different *form* as well as *character*—for the character of a religion moulds, of necessity, its form, at least to a certain extent. A pure religion, controlling all the natural relations of society, by its own inherent energies—by its hold on the tho'ts, desires, affections, purposes, and aims; controlling thus the political activities of men, and doing this by the natural influence of its own life-giving spirit, its own sublime sanctions—could have had no occasion to call in the puny aid of the secular arm to its assistance. *Itself* giving law to the State, in its own name and under its own exhibitions of motive, it could not consent to be defined by the State, controlled by it, and made the tool of a ghostly tyranny.[*]

No! it is, emphatically, when the *vitality* of religion has departed—when its *rituals* usurp the place of its *spirit*—when, by a monopoly of these rituals, along with the right of religious instruction, a priestly caste enthrones itself in the place of God, showing itself as God—when fundamental *morality* is accounted nothing, and a compliance with the prescribed *ritual* everything—when the latter is superstitiously deified as exclusively *sacred*, and the homely, every-day duties, growing out of man's natural, healthful, God-established relations and necessities, are profanely contemned and despised as *secular*—when the minister at the altar must not soil his lily fingers with degrading labor, and the laboring man must first bleach his countenance by holy idleness before he can become spiritual enough to proclaim the gospel of the despised carpenter—when a priesthood thus trained, have learned to sympathise with a proud aristocracy, and partake of their contempt of the poor—to identify themselves with the oppressor instead of the oppressed—to hold great truths 'in the abstract,' and brand as 'fanatics' those who honestly practice them—to exalt expediency into duty, the calculation of consequences into obedience, and gain into godliness—when such a priesthood, self-created, self-regulated, self-perpetuated, and holding, officially, legislatively, and judicially, the keys of the church, affect a devout dread of the dirty waters of politics,' while they cringe to the most profligate and despotic statesmen in the land, lending them their influence and their aid, receiving their support and influence in return—when, refusing to plead for the oppressed, they conspire with the oppressor in plodding the *expatriation* of 'the most troublesome' among tho wronged, for the greater *security* of the wrong-doers; when they stir up mobocratic violence and invoke legislative persecution against the reprovers of oppression—when they quietly witness the results of their own misdoings, till (with no remonstrance on their part, the entire nation loses unconsciously and unalarmed, even the right of petition, when at such a crisis, they can dole out their canting exhortations to their flocks, dissuading them in the name of gospel holiness, from any political efforts to secure or regain their own freedom—when they can bid them beware how they 'disturb the peace of the churches' by reproving tyrants, and 'reduce the tone of their own spirituality' by preaching 'deliverance to the captives' 'executing judgment between a man and his neighbor,' and choosing men to rule over them who are just, 'ruling in the fear of God;' when these things, we say, are witnessed among a so-called Christian and Republican people, when they are witnessed without general alarm—above all, when the effort to restore or preserve liberty, by the influence of a liberty-loving Christianity, is met and repelled by the insane cry of 'Church and State?' then, indeed, it may be apprehended that a Church-and-State union of the worst character, already existing, in fact, may be quite as near to the point of taking a permanent form as the most sensitive have ever conceived, though the danger may come from a quarter which few in the community have suspected.

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[*] Among these, we are sorry to notice the editor of the Vermont Telegraph, once a clergyman. Many others, we doubt not, are travelling in the same steps, and will reach the same goal, unless they can learn to welcome their heaven-appointed duties, and attain more clear and comprehensive views of human nature and human relations.

[*] The distance, one would think, must be heaven-wide between the forcible control of a wicked world (including a false church) over the institutions of religion, wielding them for selfish ends; and the loving, persuasive control of true religion and of good men, over the social and political activities of mankind, moulding them, with benevolent purposes, into a conformity with justice and honesty. The *former* is a description of Church and State unions; the *latter* is the *natural* connection between religion and politics.

Political Department.

From the Boston Atlas.

J. Q. ADAMS'S ADDRESS.

Address of the Hon. J. Q. Adams, to his constituents of the Eighth Congressional District, at Dedham, Oct. 24, 1843.

[CONCLUDED.]

In the second place, that representation constitutes an aristocracy, or rather an oligarchy. Your country is no longer a democracy, it is no longer even a republic—it is a government of 2 or 300,000 holders of slaves, to the utter exclusion of the remaining part, and all the population of the other States in the Union.

And the wrong is as great upon the mass of the population of the slaveholding States themselves, as upon the free states. It has been shown that there are not more than 300,000 individuals who own slaves, in ten or twelve of the United States, and that these possess the power, which elects 90 representatives in the General Congress, and in the Electoral College, to the exclusion and wrong not only of all the people of the free States, but of a majority of the people themselves in their own States. For who has the slave property? It is of course possessed only by the rich—the poor hold none—they are hardly masters of themselves—and the proportion of the poor in numbers to that of the rich owners of slaves in the slave States, is as ten to one. In Virginia, say, there are a million of inhabitants, and out of that million there are eight hundred thousand who own no slaves. There are perhaps two hundred thousand who own slaves; and then the consequence is that these possess a representation of property, to the utter exclusion of the property of the rest.

But it is not only in suppression of the right of petition, that the representation of the slave property operates in the Councils of the Nation. You have heard, lately, much of the ill-treatment, imprisonment, and wrong of every kind, which has been endured by a respectable portion of your free fellow-citizens, on account of their color, in many of the Southern states. You have made representations against it—you have remonstrated against it. The State of South Carolina first commenced this treatment, more than twenty years since, by passing an act:

'That it shall not be lawful for any free negro or person of color to come into this State on board of any vessel, as a cook, steward, mariner, or in any other employment on board of such vessel; and in case any vessel shall arrive in any port or harbor of this State, from any other State or foreign port, having on board any free negro or person of color, employed on board such vessel, as a cook, steward, mariner, or in any other employment, it shall be the duty of the sheriff of the district in which such port or harbor is situated, immediately on the arrival of such vessel, to apprehend such free negro or person of color so arriving contrary to this act, and to confine him closely in jail until such vessel shall be hauled off from the wharf, and ready to proceed to sea; and that, when said vessel is ready to sail, the captain of the said vessel shall be bound to carry away the said free negro or person of color, and to pay the expenses of his detention; and in case such captain shall refuse or neglect to pay the said expenses, and to carry away the said free negro or person of color, he shall forfeit and pay the sum of one thousand dollars, and be liable to be indicted therefor, and also to suffer imprisonment for any term or time not exceeding six months.'

Free citizens of this Commonwealth, pursuing their lawful vocations, entering any port of the State of South Carolina, were thus to be imprisoned and sold as slaves. And this Statute operates not only upon the free colored people of this Commonwealth, but also upon foreigners. But the right to do this was questioned in the Supreme Court of the United States. In behalf of one of these persons who had been thus seized, an action was brought, by 'habeas corpus,' and Judge Johnson gave his decision against the constitutionality of the law, but said:

'On the unconstitutionality of the law under which this man is confined, it is not too much to say that it will not bear argument; and I feel myself sanctioned in using this strong language, from considering the course of reasoning by which it has been defended. Neither of the gentlemen has attempted to prove that the power therein assumed by the State can be exercised without clashing with the general powers of the United States to regulate commerce; but they have both strenuously contended that *ex necessitate*, it was a power which the State must and would exercise; and, indeed, Mr. Holmes concluded his argument with the declaration, that if a dissolution of the Union must be the alternative, he was ready to meet it.—Nor did the argument of Colonel Hunt deviate at all from the same course. Giving it in the language of his own summary, it was this: South Carolina was a sovereign State when she adopted the Constitution—a sovereign State cannot surrender a right of vital importance; South Carolina, therefore, either did not surrender this right, or still possesses the power to resume it; and whether it is necessary or when it is necessary to resume it, she is herself the sovereign judge.'

This decision was given by Judge Johnson, a South Carolina man, in 1822, or 1823, upon representations made by the Minister of Great Britain, against the application of that same law to the sailors in British vessels. As Secretary of State at that time, I had correspondence upon this subject with Judge Johnson, and with the British Minister, and I received assurances, from the representatives from South Carolina, who were in Congress at that time, that the law would soon be got rid of in some way or other. Some correspondence took place, in consequence, which was afterwards denied by those gentlemen. About two years ago a petition came to Congress against this act of South Carolina, and being then a member of the House of Representatives, I offered resolutions, calling for the correspondence, which had taken place upon that subject. In the message of the President in answer to this call, he said:

'I have the honor to submit copies of the correspondence and the documents, called for by the resolution of the House of Representatives of the second of February.

I am not informed of the existence of any official opinion of the late Judge Johnson, on the unconstitutionality of the act or acts of the State of South Carolina, upon the subject referred to in the resolution.'

The President of the United States is *not informed* of the existence of an official opinion of the Judge of the Supreme court of the United States, declaring that law to be unconstitutional!—And please to bear in mind, fellow-citizens, that when the President of the United States says that he had not been informed of that opinion, it was the Supreme law of the land, for it had never been revoked—[applause and laughter,]—the question had never been carried to the Supreme Court, because it was well known that if it should be carried there, that Court would confirm the decision. And this supreme law of the land guarantees that some of your fellow-citizens shall not be imprisoned and sold as slaves. [Sensation.] And the President is *not informed* of this! [Laughter and applause.]

Still, notwithstanding this decision of the Judge of the Supreme Court of the U. States, the State of South Carolina—that sovereign State, which has the right to command all the power which has been delegated to her, when she thinks proper—continues to exercise that same oppressive authority.

A year afterwards, the Judge of the Supreme Court wrote to me, being then Secretary of State, the following letter:

'July 3d, 1842.

SIR—I know not from whom the Government expect communications, such as the present, but I am daily made sensible that the eyes of the community are turned most particularly to the Judges of the Supreme Court, for the protection of their constitutional rights, while I feel myself destitute of the power necessary to realize those expectations. Hence, although obliged to look on and see the Constitution of the United States trampled on by a set of men, who, I sincerely believe, are as much influenced by the pleasure of bringing its functionaries into contempt, by exposing their impotence, as by any other consideration whatever, I feel it my duty to call your attention to the subject, as one not unworthy of official remonstrance.'

That remonstrance was made, yet the State of South Carolina proceeded as she had before, and has proceeded from that time to this.

Now, I will read to you a letter written by the late Mr. Legare, at that time Attorney General of South Carolina. The letter was written under these circumstances:—The Sheriff of South Carolina had been addressed by the British Consul, in behalf of an Englishman who had been imprisoned under that law, and had made answer thus: 'Sir, Your letter of yesterday, relative to the imprisonment of Daniel Fraser, a free man of color, belonging to the British ship Atlantic, has been submitted to the Attorney General of the State, and I now have the honor of enclosing his answer.

I exceedingly regret that I am constrained, against my inclination, to adhere to the law which imperatively enforces on me the confinement of the man; and beg leave to assure you, that if I would, consistently with my duty, release him, it would afford me pleasure to do so.'

Then follows the opinion of Mr. Legare:

'SIR; I regret exceedingly, that, from the very imperative character of the acts of Assembly, relating to the introduction of free persons of color into this State, I do not feel myself at liberty to take any steps, or give any counsel towards accomplishing the object of Mr. Ogilby's letter. I regret it the more, because the conciliatory and friendly tone in which that letter is written, is in perfect accordance with my own feelings, and with what I believe to be the public feeling, in regard to our intercourse with Great Britain and her dependencies.

But, as a member of the Legislature, I know that several efforts have been made, within a few years past, to relax the policy of those laws, and that they have all *decidedly* failed. It is not more than a fortnight since I had myself the honor of reporting a bill, from the Charleston delegation, to relieve the commerce of Charleston of some of the embarrassments occasioned by these acts; but this bill, too, it seems has failed, even in the House of Representatives—that branch of the Legislature hitherto most favorable to the amendments proposed.

Under all circumstances, I think the law must take its course, however unwilling the officers who are bound to enforce it, may be, to enter into a conflict with a friendly foreign Power, so much respected by us.'

So you see, it comes again to an issue as momentous, as that which Mr. Holmes stated; that if the dissolution of the Union was to be the consequence of releasing a free colored man, he would meet it; and, now Mr. Legare says, 'the law must take its course, however unwilling the officers, who are bound to enforce it, may be to enter into a conflict with a friendly foreign power.'

There is a foreign war and the dissolution of the Union, in order that this unconstitutional law of South Carolina may be sustained.

In consequence of this stand, taken by South Carolina, most of the Southern States of the Union have passed similar laws. I beg leave to submit to your consideration, an act of the Territory of Florida, a mere territory, subject to repeal of any of its laws, by the Congress of the Union. The act was passed in February, 1842, and ordains:

'That if any master of any vessel shall, after the passage of this act, bring any free negro, or free mulatto within the limits of this Territory and suffer the said free negro or free mulatto to go on shore from said vessel—it shall be the duty of the Sheriff, in the county where such vessel may land, to seize upon the body of each and every such free negro or mulatto, and lodge the same in the jail in said county.

The vessel shall in all instances, be bound for the payment of one dollar per day costs, for jail fees. The said free negro or free mulatto to remain in jail until all costs are paid, and then to be compelled to leave the Territory of Florida forthwith.

And in case such free negro or free mulatto is not taken out of jail in ten days, and all costs paid, it shall be the duty of the Sheriff to take said free negro or free mulatto out of said jail, after three days' public notice, and carry him, her, or them, as the case may be, before the Court House door, and sell for ninety-nine years, to the highest bidder for cash, and give a bill of sale for the same, one fourth to be given to the Sheriff, the remainder to be paid over to the County Treasurer for county purposes.'

From some of the citizens of your own State, a petition was presented, which respectfully represents;

'That on board of that large number of vessels accustomed to touch at the ports of Charleston, Savannah, Mobile, and N. Orleans, it is frequently necessary to employ free persons of color:

And whereas it frequently happens that such crews are taken from the vessels, thrown into prison, and there detained at their own expense, greatly to the prejudice and detriment of their interests, and of the commerce of these States:

They pray your honorable body to grant them relief, and render effectual in their behalf, the privileges of citizenship, secured by the Constititution of the United States.

And as in duty bound will ever pray.

Benjamin Rich, Henry Oxnard, Samuel Appleton, J. Thomas Stevenson, and others.'

It was with the utmost difficulty that this petition was finally received by the House, under a rule, of which the owners of the slaves did not see the exact operation—it was entered in a somewhat clandestine manner, before they knew anything about it. It was then brought up by Mr. Winthrop, your excellent Representative from Boston, and referred to a committee of Congress, of which he was a member, and here is a portion of the report;

'The committee are of opinion that the memorialists are entitled to the relief for which they pray, and that important commercial interests, as well as the highest constitutional principles, call for the repeal of the laws in question. Congress, however, seem to have no means of affording such relief, or of effecting such a repeal. The Judiciary alone can give relief from the oppression of these laws while they exist, and the States which enacted them are alone competent to strike them from their statute books. The committee cannot conclude this report, however, without putting the opinions at which they have arrived, into a shape in which they may receive the ratification and adoption of the House; trusting that such an expression of them may not be without influence, in procuring for the memorialists, and still more for the oppressed and injured seamen in their employ, the redress which they rightfully demand.

The committee accordingly submit the following resolutions:

Resolved, That the seizure and imprisonment, in any port of this Union, of free colored seamen, citizens of any of the States, and against whom there is no charge but that of entering said port in the prosecution of their rightful business, is a violation of the privileges of citizenship, guaranteed by the 2d section of the 4th article of the Constitution of the United States.

Resolved, That the seizure and imprisonment, in any port of this Union, of free colored seamen, on board of foreign vessels, against whom there is no charge but that of entering said port in the course of their lawful business, is a breach of the comity of nations, is incompatible with the rights of all nations in amity with the United States, and in relation to nations with whom the United States have formed commercial conventions, is a violation of the 6th article of the Federal Constitution, which declares that treaties are a part of the supreme law of the land.

Resolved, That any State laws, by which certain classes of seamen are prohibited from entering certain ports of this Union, in the prosecution of their rightful business, are in contravention of the paramount and exclusive power of the General Government to regulate commerce.

Resolved, That the police power of the States can justify no enactments or regulations, which are in direct, positive, and permanent conflict with express provisions or fundamental principles of the national compact."

Another of the consequences of the property representation, is the project which has been conceived in the Southern States, for the annexation of Texas to the Union. This is a subject which has been before you now for some years. During the Presidency of Mr. Van Buren, a formal application was made to the Government of the United States, by the Republic of Texas, for this annexation. At that time the people of the United States were not ready for the measure. They saw all the consequences which they must expect from that measure, if it should be adopted. They saw that in connection with that principle of double representation for the slaveholders' convenience, it was such that they could not submit to it. At that time the subject occasioned so much alarm, that after due consideration, Mr. Van Buren decided that the annexation could not take place; but there was a very strong disposition evinced among all the slaveholders to admit the application, and to annex the Republic of Texas to the United States. And is now repeated, at the end of six years, and it is expected that it will be brought up the very next session. Now there is a large party at the South in favor of it. Within the last two or three days, a letter has been published from a distinguished citizen of Virginia, insisting upon the necessity of it, in order to save the institution of slavery. I have here in my hand a letter which was published in the Boston Morning Post, written by a man by the name of Duff Green. [Laughter. I shall make some remarks upon it, in order to convince you that I am not such a conspirator and traitor as he represents me in this letter.

I have told you that I meant to address all my constituents here present, whether they be those who favor my opinions, or whether they be my adversaries.

I should be glad if it were in my power to address you without reference to any of the party distinctions which exist in this Commonwealth, but in the consideration which I ask of you to certain parts of this letter, it is impossible for me to forego the advertisement to you of the manner in which it was introduced in the Post. It appears to be a letter to a portion, at least, of what is called the Democracy of the Country—to at least one detachment of it. The paper in which this letter appears to be the representative, however, of the Democracy, and I understand the publication of it to be a recommendation of the whole substance of the letter to the consideration of the people, as if it were good counsel that was given them, and I do understand the Editor of the Post, in publishing it, to assume, on the part of the Democratic party in this portion of the country, the principles contained in that letter, and most especially that in reference to Texas. Now I had flattered myself that this was not the theory of the Democrats, in this part of the country—that they were as unwilling to have the burden of that Republic tacked to the United States, with all its slaves, and all its slavery, as the most inveterate Whigs in the country; that they considered it as a sort of a reproach to have it intimated to them that they were in favor of this annexation; or that they were in favor the slave interest, or the institution of slavery itself.

Under these circumstances, there are two or three passages with which I hope not to detain you too long. Mr. Leavitt, the editor of the Emancipator, states that Duff Green has been a sort of irregular, informal agent of our government, for the last five or six months. He is, in fact, the actual agent of the slave interest in this country. He is in England, in a sort of official character, as the representative of the slave-holding portion of the community. How he is there, it is perhaps necessary to inquire; but in this letter he states that the motive of his being there, and the manner in which he is, are known to the President of the United States, and that he had the authority of the President of the United States to do what he had done there. And what has he done? He has put himself in communication with the British Government, and has held correspondence with the ministers of her Majesty for two years; and he has endeavored to persuade them that a part of his policy would be for the interest of their country and of his country; and this appears to be the purport of the letter. The material part of this letter to me, therefore, is the light in which he considers anything and everything which has a tendency towards the abolition of slavery. With "treason" and "conspiracy" among the rest, he has these very words, "personally I respect the man." He concludes the letter with, "Let us be *true to ourselves:* let us demonstrate that there is no foundation for Sir Robert Peel's belief, that Mr. Adams and his *co-conspirators* can dissolve the Union, or abolish slavery."

This is an argument addressed to the people of the United States, but addressed most especially to the people of the Commonwealth of Massachusetts—being addressed to the editor of the Morning Post—[laughter]—and to him the gentlemen, the representative of slavery, and the representative of Great Britain says, "Let *us* be true to *ourselves,*—[laughter]—let *us* demonstrate that there is no foundation for the belief that Mr. Adams and his *co-conspirators* can dissolve the Union, or abolish slavery, and the good sense of this great people will coerce this government into making arrangements with us that will so much identify their interests with ours as to terminate forever the intrigues which now threaten to disturb our peace." Here you see, gentlemen, that I am dubbed (as Kings and Queens dub Knights) by General Duff Green, as a conspirator. [Laughter.] Mister Duff Green does me the honor, in another place to call me "*a venerable but deluded man*" [applause] and a conspirator! And this reminds me, fellow citizen, [and I ask your pardon for referring so much to myself,] of a toast which was lately given in the State of Virginia. This is it "John Quincy Adams—once a man—twice a child—and now, a *demon.*" (roars of laughter.) Fellow citizens, when I read this in the newspaper, you will forgive me if I laughed as heartily as you do now. What I laughed at, was the *logic* of the toast, the knowledge of human nature which is displayed. "Once—a man; twice a child"—that is the progress which I have made from manhood to the childhood of old age—"and now *demon.*" Now-according to my ideas of good reason, and human nature, when a man has passed from the state of manhood to that of second childhood, there is no responsibility after that which can turn him into a demon,—[Laughter.] However, it was logic in Virginia, I suppose, [laughter] for all the gentlemen present at that entertainment drank it very heartily. So here, as Mr. Duff Green—says—"First, *venerable, but deluded*—then *conspirator.*"

There was another little passage in the letter which made me laugh heartily when I read it. "I would call the attention of the American people to the fact that the parties in England which entertain these views, are standing with folded arms, looking at the progress of events—that no one knows what a day may bring forth; and I will add my earnest belief that there never was a time when the condition of things in the Old World so much deserved the attention of all those who wish to perpetuate the *institutions* and the *liberty* of the New." What are the institutions? Slavery. It is precisely the same as if he had said, "all those who wish to perpetuate the *slavery* and the *liberty* of the New." *Institution* is a word which is always used among persons to whom *slavery* is a word of rather unpleasant sound.

Here is another passage which I wish to refer to.

"Now, from whence does Sir Robert Peel derive his information? Lewis Tappan in a speech in the Anti-Slavery Convention has said: In a conversation I had with J. Q. Adams upon that subject, he said, I deem it the duty of Great Britain, as a Christian nation, to tell the Texians that slavery must be abolished—that it shall not be planted there, after all the efforts and sacrifices that have been made to abolish it all over the world. The annexation of Texas will, he said, be a leading topic next session, but I will oppose it with all the vigor and talent that God has given me. If slavery is abolished in Texas, it must speedily fall throughout America, and when it falls in America, it will expire throughout Christendom."

Here you see a proof that I am a *venerable* man, but a *deluded* man. Thus the conspiracy with which I am charged, consists in having told Lewis Tappan my opinion that Great Britain was bound to insist on the abolition of slavery in Texas. What is it? It is an opinion of mine as to what the duty of Great Britain is—I did not tell Lewis Tappan to tell the British Government that it was my opinion. I had no objection to his telling it. It is and was my opinion, I tell you now, I have no hesitation in saying that if there was any conspiracy, this was the conspiracy.

The letter is written by a very able man—the whole object of it is to convince the Commonwealth of Massachusetts, that if slavery is not abolished in Texas, then the free trade principle will be in prevalence, and that if slavery is abolished in Texas, a great party will rise in the East Indies, which will compete with our interests in such a manner, as to be very much against the institutions of this country. He alludes to the Oregon question and the right of search as New England questions—as questions affecting the *property and the lives of our hardy sailors.* New England is largely engaged in commerce, and the question of the right of search might be supposed to have some bearing upon her, although it is my belief that it is altogether a humbug. But how, in God's name, the Oregon question can have anything to do with the property and the lives of our hardy sailors, and of them almost exclusively, is what Duff Green must explain for himself. Yes, he wants to make the Oregon a New England question, and to tell the people of New England, that if they abolish slavery in the South, a great party will rise up with great power in India, which will completely destroy all other interests. The argument it seems to me, is worth reading, but I have not time to refute it.

Fellow Citizens: I did intend to say something more upon these subjects to you—to have said something about a bank, but I am compelled unwillingly to regard that '*as an obsolete idea.*' The question about the Tariff and the Sub-Treasury will probably be very interesting at the approaching session of Congress, and then your interest will be somewhat implicated. I would say something upon these, but I have not time. But after all I wish you to understand, as my feelings, that the question of Slavery, and most particularly the question about the denomination of the slave representation, which overburdens us all, is the great question on which your interests are concerned in the Government of the United States. [Applause.] Internal improvements—the public lands—revenue—taxes for the protection of industry—the relations with foreign powers, especially with Great Britain—everything centres in this odious provision, by which the South has got a representation of slaves, made by their masters.

There is another fact which I intended to bring to your consideration, called the 'Act for the occupation of Florida,' which was passed at the last session of Congress, against all the remonstrances of the Free States—but still it passed, and is the law of the land, and I can tell you the substance of it. It was passed precisely at the time when the Florida War was over, and yet is called an Act for the armed occupation of Florida, and the purport of it is to give sixty acres of land to any one who will go and settle there with his family. And thus 200,000 acres, amounting in value to at least $250,000 of your property, has been given away. And where did this act originate? It came from the slave representation. The object was to populate at your expense that portion of Florida, that it might come in as a Slave State, and bear you down still more in your representation.

In respect to the abolition of slavery: The principle which pervades the whole of Duff Green's letter, that any opinion favorable to the abolition of slavery is a conspiracy, has settled the slave question in Congress, and this is what you are told continually, is a conspiracy and a treason. This was the charge brought against me for which I was tried—treason and conspiracy. In what? Why, in entertaining the opinion that it would be well for the world if slavery were abolished.—Well, this is held up, and they refuse to hear anything on the subject. That is the reason why they refuse to receive petitions. Congress will hear nothing about it.

As to the abolition of slavery, it is known that I have declared, time after time, that I would not vote in Congress for the abolition of slavery in the District of Columbia, because it has been, and is my opinion, that when the abolition takes place, it should be without doing injustice to any one,—it is, that Congress have no power to take away the slaves from those people in the District of Columbia, who now hold them. You may call them property acquired by crime. But, however acquired, a sanction has been given to it by the Constitution, and I consider their protection as a part of the compact which I have sworn to fulfil. But if the abolition of slavery in the District of Columbia was a political matter, no man has a more clear and decided opinion that it should be abolished, than I have.

I will read to you the resolutions which I offered upon the subject, in the House of Representatives, on the 21st of February, 1839:

'Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled, two-thirds of both Houses concurring therein, that the following amendments to the Constitution of the United States be proposed to the several States of this Union, which, when ratified by three fourths of the Legislatures of the said States, shall become and be valid as a part of the Constitution of the United States.

1. From and after the 4th day of July, one thousand eight hundred and forty-two, there shall be throughout the United States no hereditary slavery. But on and after that day, every child born within the United States of America, their territories or jurisdiction, shall be free.

2. With the exception of the Territory of Florida, there shall henceforth never be admitted into this Union, any State, the Constitution of which shall tolerate within the same the existence of slavery.

3. From and after the 4th day of July, one thousand eight hundred and forty-five, there shall be neither slavery nor slave-trade at the Seat of Government of the United States.

Monday, 25th February, 1839. The Speaker announced that in the regular order of business, the States would now be called for the presentation of Resolutions.

Mr. Cambreleng moved to suspend the Rules and that the Committees be called over for Reports.

Mr. Adams asked leave to present the above resolutions, not with the expectation that they would now occasion any debate, but for future consideration.

The resolutions were read, and objection being made,

The Speaker decided that the question upon the motion of Mr. Cambreleng, to suspend the Rules, must first be disposed of.

Mr. Adams said that his resolutions were founded on a petition from John Jay and 43 most respectable citizens of N. Y., which he wished to present with them.—[Calls to order.]

The Speaker put the question upon Mr. Cambreleng's motion to suspend the Rules, which was carried.'

Of course my resolutions were not received.

In these, I proposed the total abolition of slavery from and after the 4th day of July, 1842, as an amendment to the Constitution of the United States, regularly and formally. In the second place I proposed that, on and after that day no children should be born slaves. In doing this I copied actually from the law of the State of New Jersey—slavery having been abolished in that State precisely after that form.

And now, my friends, fellow citizens, and constituents, we are for the present to part. Speed me with your blessing, as I leave mine with you, upon yourselves, your wives, your children, and all who are dear to you.

With the dawn of to-morrow's day, I propose, if it be the will of God, to leave my home, in your service, to repair to the city of Cincinnati, there, at the invitation of a learned Society, to give them my humble aid in laying the corner stone of an Astronomical Observatory.

There may be some among you ready to inquire what that has to do with your service? I will tell you.

When in the midst of that terrible and sublime trial of our forefathers, which rent in twain the ties of the social compact by which they were bound in allegiance and in fealty to the Sovereign of the British Empire, the people of the several States of the Union were advised by the Revolutionary Congress, 'to adopt such a government as should, in the opinion of the representatives of the people, best conduce to the safety and happiness of their constituents in particular, and of America in general.' The people of the State, therefore, known as the Colony of Massachusetts Bay, did, in compliance with that recommendation, after great, protracted, and repeated deliberations, adopt such a Constitution, which, in its most important provisions, modified, as from time to time the people of the State have deemed expedient, remains the Constitution of the Commonwealth at this day—and in one of its chapters yet in force, there is a declaration that 'the encouragement of Arts and Sciences, and all good Literature, tends to the honor of God, the advantage of the Christian Religion, and the great benefit of this and the other United States of America.' In this paragraph you will perceive that direct reference is had to the motive set forth in the recommendation of Congress, and the two paragraphs combined together, bear the precious and solemn testimonial of our ancestors, the people of Massachusetts Bay, that the patronage and encouragement of the Arts and Sciences, and of all good Literature, is one of the most sacred duties of the people of Massachusetts in all ages. It is enjoined upon their children as a part of their duty to God. It is urged upon their posterity, as always adapted to promote their own happiness, and the general welfare of their country. This obligation, my constituents, is now especially incumbent upon you. The voices of your forefathers, founders of your social compact, calling from their graves, in harmony louder and sweeter than the music of the spheres, command you, in piety to your God, and in patriotism to your country, to patronize and encourage the Arts and Sciences, of all good Literature; and I deem it, as your representative, a tacit and standing instruction from you, to perform, so far as may be my ability, that part of your constitutional duty for you. It is in this sense, that in accepting the earnest invitation from a most respectable and learned Society, in a far distant State and city of the Union, to unite with them in the act of erecting an edifice for the observation of the heavens, and thereby encouraging the Science of Astronomy, I am fulfilling an obligation of duty to you, and in your service. There is not one study in the whole circle of the Sciences more useful to the race of man upon earth, or more suited to the dignity of his destination, as a being endowed with reason, and born to immortality than the science of the stars. There is none that so urgently needs the protecting, patronizing, and encouraging hand of power in its pursuit. Other Sciences may be cultivated by individual exertion, by solitary toil and at little cost—but for the discovery and investigation of the secrets of the skies, expensive and complicated instruments, the combined labors of exquisitely talented mechanics, of eagle-eyed observers, of profound and skilful mathematicians, are all indispensably necessary; and without the fostering aid and encouragement of the powerful, the affluent, and the liberal, these cannot be obtained. The history of Astronomy has been in all ages the history of Genius and Industry, in their blazing light and untiring toil, patronized by power. From the Ptolemies of Egypt Alexander of Macedon, from Julius Cæsar to the Arabian Caliphs, Haroun Al Raschid, Almamon and Almansor, from Alphonso, of Castile, to Nicholas, the present Emperor of all the Russias, who, at an expense of one million of rubles, has erected at Pulkowa the most perfect and best appointed Observatory in the world, royal and imperial power has never been exercised with more glory, never more remembered with the applause and gratitude of mankind, and when extending the hand of patronage and encouragement to the Science of Astronomy. You have neither Cæsar nor Czar, Caliph, Emperor, nor King, to monopolize this glory by largesses extracted from the fruits of your industry; but your fathers, the founders of your Constitution, have left it as their dying commandment to you, to achieve, as the lawful sovereigns of the land, his resplendent glory to yourselves—to patronize and encourage the Arts and Sciences, and all good Literature.

Fellow-Citizens: There is a time to abstain from the utterance even of good words. I am aware that there is another and a different point of view from which the subject is to be considered, and that many of you may be of opinion that first of virtues in a Republic, is parsimony, and that expensive undertakings for the patronage and encouragement of arts and sciences, are neither exacted by the Constitution, nor required by a wise and prudent policy, at the expense of the People. I acknowledge the principle that the most scrupulous economy and frugality in the application and management of the funds derived from the labors and resources of the community, is among the most sacred duties of all your representatives and that not a dollar of their money should ever be expended by those to whom the custody of their resources is entrusted but for purposes tending to the promotion of their interest and the happiness of the people. The building of which I am invited to aid in laying the corner stone, is to rise upon the foundation of voluntary contribution, by the members of a private Society, and although destined, as I hope and trust, to yield results of honor and of profit to our whole country, will not draw one dollar of taxation from the public purse.

Let me, then, indulge the hope that I do not deceive myself by the belief that in accepting this invitation, personally so honorable to me, that all my gratitude is due to the distinguished citizens and excellent Society by which it was tendered; that in undertaking this journey at this season of the year, and at this period of my life, for the solitary purpose of laying, in a far distant State, the corner stone of an edifice devoted to the cause of science, I am still discharging a duty in your service—and if, in after time, from the summit of that edifice, the light of a clearer vision and deeper insight into the works of creation shall be shed upon the race of man, may the memory of your children be for one moment reminded, that in the dedication of that building your Representative took a part, and that departing for its performance he was cheered by the smile of your approbation, and sped on his way by your good wishes and prayers that the service may be successfully performed.

An Idle Word.—How inadvertently spoken! and yet how frequently with serious and painful results. How many hearts has an idle word severed! For true it is, that a thoughtless expression will make a branch between those, that fate in its visitations could not divide; that would have struggled together through the storms of life—that would have clung to each other for strength when its buffeting had almost overwhelmed them,—that would have braved all the changes of fluctuating fortunes, and still see in their own unchanging love, a gleam of brightness through the blackest cloud, and yet one idle word—*one*—has seperated hearts like these. The breach once made, others step in to make it wider and wider; false pride, mistaken feelings, the sudden bitterness the heart can feel, even towards those it loves, all aid the work of cruelty; the distance increases day by day, until finding it impossible to return, like wretched mariner, they give up in despair, and sit down to mourn over their fate, careless it seems to be, whether they live or die.

And this is not the romance of youthful affection, though there is perhaps more suffering from the early dissappointments of the heart, than the more serious ones of after life produce. No! it is witnessed in the experience of every one; in the friendships of life, in the family circles, in business; what misunderstandings, what ruptures, what bickerings, strife and irreconcilable differences have arisen from one idle word. It may have been spoken in jest, in a spirit of levity, in an attempt to be witty, or it may have been said innocently or inadvertently, with no motive and no intent; and still, from some cause of which you were totally ignorant, a certain party applies the remark, and in a moment a firebrand is kindled.

Jokes are dangerous articles to play with; they are a sort of mouth grenades, that are apt to explode before you are aware of it. A joker should understand their nature and the nature of his company well, before he introduces them. He may suppose they will recommend him to favor, but he is frequently mistaken. The man who labors to be witty, generally loses his breath, and is generally considered to have rather a weak mind.—Never was there a truer sentence written, and one which, view it in every way, must result in the same conclusion, than that "A silent tongue showeth a wise head."

Regular Attendance at School.—The improvement of the schools would be greatly promoted, by a more regular *attendance* on the part of the pupils. Irregularity in this respect, the frequent absence of several scholars for half a day, a day or a week, is a grievous evil to a school in every way. It breaks up the effective drill. It makes chasms in classes, gaps in recitations, fatal to a uniform and orderly progress. At examination, the teacher finds, to his mortification and discouragement, that his exertions, for a whole quarter, to make a class do credit to itself and to him are balked by the falterings of every fourth or fifth member, whose frequent absence has been permitted or required by his or her parent or guardian. The finest array is thus disordered and utterly dislocated. The whole school is encumbered and retarded in its progress by these unfortunate stragglers, harrassing its rear and dragging at its skirts. Unfortunate we say, for very often it is far from being the poor child's fault, that he cannot dress in the line and expedite instead of hindering the march. Such irregularity is very bad for the child. The continuity of study and discipline is broken up to him. He may catch a little of the knowledge that is afloat in the school, but his mind will not be trained, he will not be educated. There are some studies in which the loss of here and there a lesson, is equivalent to the loss of the whole. The missing links vitiate the whole chain; the dropped stitches spoil the whole web. It is not to be expected that every child in town between the ages of four and sixteen, can attend school the whole year through. Circumstances forbid it in some cases. We only say, while he does attend let him attend constantly, and lose not a day nor an hour, but from extremest necessity. So long as he is a member of the school, let him attend with as a scrupulous punctuality and constancy as if he existed for no other object—every thing else giving way to that. There is no doubt that four months of steady, unbroken attendance, is worth more to a child s mind and education than eight months scattered along at irregular intervals through the year. This subject deserves the most serious consideration of our citizens.

Whittier the Poet.—The Harrisburg Union pays the proper compliment to John G. Whittier, whom we have long regarded as one of the best of living poets.:

"No young writer in America has produced more thrilling emanations of poetic genius than Mr. Whittier. He has enriched our literature with numerous fine compositions in prose, also, as well as verse; and his praise is sufficiently loud to be heard by the humbler classes, which is more than can be said of some self-advertising bardlings of the day, who force themselves into temporary fashion, but not into form. The reason, we apprehend, why Whittier is not more generally brought forward as the very prince of American poets, is, that his modesty is fully equal to his merit, and the world seems reluctant to meet any body half way.'

Beautiful Extract.—"The glory of the summer is gone by—the beautiful greenness has become withered and dead. Were this all—were there no associations of moral desolation—of fadded hopes—of hearts withering in the bosoms of the living—connected with the decaying scenery around us, we would not indulge in a moment's melancholy. The season of flowers will come again—the streams will flow gracefully and lightly as before—the trees will again toss their cumberous load of greenness to the sunlight—and, by mossy stone and winding rivulet, the young blossoms will start up, as at the bidding of their fairy guardians. But the human heart has no change like that of Nature—it has no second spring-time. Once blighted in its hour of freshness, it wears forever the mark of the spoiler. The dews of affection may fall, and the gentle rain of sympathy may be lavished upon it—but the sore root of blighted feeling will never again waken into life—nor the crushed flowers of hope blossom with their wonted beauty."

Pemmekin.—Does the reader know what Pemmekin is? Should he not be so far informed, we will tell him, that Pemmekin is a name given to the previously innominate mass formed for the nourishment of the sailors who went under Capt. Parry's command to the North Pole—a concentration of the nutritious qualities of meat, so powerful, that 50 pounds of beef make about a square inch of it—as much of it scraped as will lie on a shilling will feed a fellow six feet high and four feet broad for twenty-two hours; its great merit is, of course, its portability; and its utility must be evident to the most inveterately prejudiced landsman, when he comes to consider that Jack can carry a quarter of a bullock in his tobacco-box, and stow away half a dozen hams and a fillet of veal in the fob of his trowsers.

LIBERTY STANDARD.

HALLOWELL, NOV. 16, 1843.

"There is but one proper and effectual mode by which it (the abolition of slavery) can be accomplished, and that is, by the legislative authority; AND THIS, SO FAR AS MY SUFFRAGE WILL GO, SHALL NOT BE WANTING.—*George Washington.*

THE LIBERTY TICKET.

NOMINATIONS.

FOR PRESIDENT, A. D. 1844,

JAMES G. BIRNEY,

OF MICHIGAN.

FOR VICE PRESIDENT,

THOMAS MORRIS,

OF OHIO.

EXPLANATIONS.

We suppose, that the stories in the Kennebec Journal about the perversion of funds by the American A. S. Society for the benefit of Messrs. Birney, Stanton, and Leavitt, did not require any thing to be said concerning them, carrying so much folly on their face. But it has been suggected that something was necessary.

As to the salaries of these gentlemen, or the other financial affairs of the society at that time, we have no means of judging, only so far as this, that the committee conducted its business with fidelity, that their accounts were made up, vouched for, audited, and reported, and no fault was found at the time with their doings in this respect, so far as we ever knew, and we must have known it had it existed. But it is alleged that Mr. Birney had $2,280 a year, Mr. Stanton $1,000 and Mr. Leavitt $1800, on what terms and considerations, however, does not appear, of course no proper judgment can be formed in the case. How could reasonable men expect that the highest talents, and eminent literary and professional acquirement could be brought into this cause without an honest equivalent, and how could such men, with large and expensive families, in the city of New York, in times when the expense of living was more than at present, and with expenditures such as none unacquainted with their circumstances can estimate, without such salaries as other public men similarly situated, have?

Mr. Birney spent a handsome property of his own in the cause over and above his salary, took his share (some $10,000) of his father's estate in slaves and emancipated them, with his family retired to a new farm in Michigan and has been clearing it up *with his own hands.* And now to be taunted with a speculation in the cause of the slaves, by those, too, whose favorite candidates for the presidency live and breathe by *petty larceny on the women!* is without a parallel or a name. Such is not to be the reward of "*an honest man.*"

Mr. Stanton, with talents that would have commanded nearly any position, well nigh spent his life in the cause, and when he left that society was poorer than when he entered its service.—If we understood him aright a year or two ago, he never received all his salary, and was obliged to pay some hundreds of dollars towards the societies liabilities.

Mr. Leavitt barely supported a large family while in New York. When he went to Boston he was to have $1,500 a year, but that was soon cut down to $1200, and now the Emancipator is on his and the publisher's hands, he receiving, of course, only the avails of his own talents and industry. The characters of all these gentlemen are too well established to be effected by whig electioneering spleen. Their names will hereafter stand by the side of those of Wilberforce and Clarkson, as among the most eminent philanthropists of this age; while those ungenerous, hard-hearted men, who, after all their toils and sacrifices in the cause of humanity, seek to rob these distinguished men of all they possess—*their good names*—will be found only in the records of forgotten shame.

OUR VERACITY AGAIN.

We regret the necessity of occupying our columns with any thing relating to ourself, and would not do it could the cause of the perishing slaves escape uninjured. There can be no longer a doubt that the policy of the whigs is to crush the Liberty Standard, preparatory to the election of their favorite duelist. No measures whatever of a public or a private character, to accomplish that desired end, will be wanting. We have lately been surprised, if any thing of this kind could surprise us, to learn with what recklessnes of means they are prosecuting this object. The truth we publish seriously annoys them,—truth, every word of which we are prepared to prove.

Our neighbor of the Kennebec Journal has again charged us with false statements. First, we are complained of for "garbling his language and perverting his statements" respecting the Buffalo Resolutions, touching the surrender of fugitive slaves; but instead of disproving or denying our conclusions, he flies off into an abuse of Mr. May, talks about the libel case &c., where we shall not follow him.

We quoted his language on the subject referred to at two different times, the last not so fully, supposing his position well understood, but sufficient to embrace his general sentiment. We now copy the whole passage which is quoted in his paper as showing his views, besides an additional passage. Referring to the resolutions he says:

"This claim of individuals to dispense with any portion of the written fundamental law of the country, upon a simple declaration which any one may make, in any case, upon any part of the constitution and laws, that in *his opinion,* it is contrary to the law of God and the natural rights of man, is more preposterous and more mischievous than South Carolina nullification, because that only separated the States, leaving them single, independent sovereignties, with the laws of each paramount and supreme within their several jurisdictions."

Again:

"This new appeal from the statutes of the country to the *divine law,* if followed out, unsettles every thing, and opens the door wide to all sorts of villains to perpetrate any enormity on a plea of conscience and divine sanction."

The meaning of all this clearly is, that there is, and can be, no appeal from a written law of the country to the law of God, except by the constituted tribunals; and the National Convention, in claiming for the law of God an authority superior to that of human law, was guilty of letting loose all sorts of villainy, and of worse than South Carolina nullification. The citizen is bound to obey an existing law or constitution, *be that what it may,* and *however opposed to the law of God, or to the rights of man.* The individual has no right to his own conscience or judgment, he must not even examine the moral character of the civil rule by which he is to be guided, but he must obey that rule regardless of all other authority in heaven or earth. He has no right to appeal from human to divine authority. This is undeniably the reasoning of the above language. There is no evading it, and from it the charge of denying the supremacy of God's law is legitimate and unquestionable.

But the Convention did not say that any person—in *any* case, might dispense with *any* portion of the constitution. Its declaration was based on the admitted axioms of law and morals, sustained by the express language of the Bible, and the opinion of a judge of the Circuit Court of the United States. If any other portion of the constitution or laws can be shown to be opposed to such authority, then that too is dead, null and void.

The reasoning of the Journal is not only exceedingly impious, but involves the principles of despotism never before exceeded. If laws which obviously contravene the law of God and the inalienable rights of man, are valid, then the last barrier to tyranny is swept away, human rights are again the sport of tyrants, and the foundations of human freedom, laid in the blood of nations, are again dug up. The Declaration of Independence is a lie, or man has rights which no human legislation can touch, unless forfeited by crime.

But the very last Journal contains indisputable evidence that we have not misapprehended the real meaning of its editor. He says of us: "He talks of our nullifying the law of God. *Can he abrogate the laws of the land by pleading to a higher jurisdiction?*" We answer YES. *God Almighty has a higher jurisdiction to which every human being* owes supreme allegiance, and against which no created power can oppose the least possible degree of obligation—*no where—never.* So Daniel, the three Hebrews, apostles and martyrs declared. Slave law is opposed to this and is *null,* whether found in the constitutions of nations, of states, in statutes, or in the compacts of pirates. It is void alike in each, and execution by the authority of either is equally a crime.

We stated recently that Mr. Severance had said within a year that slavery was not impoverishing to the country, thus indicating too great a want of information on this subject for a representative to congress. 'This,' he says, 'is an unqualified falsehood. We have always maintained exactly the contrary.'

Well, in Nov. 1842, we had occasion to publish an article from the Massachusetts Spy, showing the enormous financial burden slavery was to the country—that it was a leading cause of hard times in the north, and that the north lost more in its business with the south than the amount of all its taxation for the support of government. Mr. Severance disagreed with this view of the subject and added:

'We deny that the political disasters under which the country is now suffering are the inevitable and necessary results of slavery in the southern states. Those States will suffer while they suffer slavery, but the country will not suffer, unless the anti protective policy of those states prevails.' Whether this is maintaining 'exactly the contrary' of what we alleged, we leave the reader to judge.

The next item. We alleged that 'he justified the national gag adopted at the extra session of 1841.' Mr. Severance' reply is, 'There is no truth in this either.' In his paper of Jan. 6, 1842, he says, 'Whatever was the motive of those who proposed this rule, (that excluding petitions) AS IT WAS PERFECTLY RIGHT IN ITSELF, *we* do *not* think the whigs were censurable for voting for it. * * The whigs stood long by the right of petition, and DID NOT SACRIFICE IT IN THE END.'—The same thing has been said, in substance, probably fifty times since in that paper.

That he defended Mr. Robinson's gag vote he does not deny, strange as it would seem.

What can this gentleman mean by charging us with misrepresentations on such grounds? Does he not know that truth is older than falsehood, and will last much longer? He *knows* that we have stated nothing but the truth, yet, both he and his score of electioneering runners have proclaimed us a liar from one end of this district to the other, in order to secure his election to congres. We have proved every statement we have made respecting him from the columns of his own paper, and are prepared to do it again. We have stated nothing in our lectures or debates which we have not stated through the press. His defence of Robinson's vote, of the extra session gag, his admission that the whig party had no anti slavery objects or measures, his position that human law may be binding although opposed to divine law, have all been pronounced false and slanderous, while every man who reads his paper knows them to be true. Surely such developments of the deep corruption of that party must lead conscientious men to abandon it. While we speak thus, we have no personal unkindness towards Mr. S. although we have felt bound to expose his errors distinctly.

We ask our friends to correct the false stories that have been circulated, by the positive testimony of Mr. S's own language.

SABBATH QUESTION.

Among Mr. Stewart's labors at Herkimer, N. Y. the Journal of that place, an able Whig paper, gives the following account of his Sabbath addresses. It would seem to be very much like preaching from the Bible. Will the Puritan copy the paragraph, and tell us whether it is Sabbath-breaking to give such a lecture?

"The aim and tendency of Mr. Stewart's remarks was to show that the original Revelation of the Divine Will to man grew mainly out of God's abhorrence of the crime of slavery. For this purpose he entered into a minute and detailed account of the early history, civilization, and far-spread influence of the Egyptians—then passing to the wonderful succession of events by which two and a half millions of Hebrews came to be enslaved in that country—the multiplied and appalling judgments that befel the guilty oppressors—the final glorious emancipation of their slaves—and the law from Sinai, every line of which, traced by the finger of God, stamps the crime of slavery with His unqualified abhorrence and condemnation. In Mr. Stewart's description of the slaying of the first born, the turning of the Nile to blood &c., there were passages of deep and affecting pathos, and of surpassing beauty—being the signal vengeance of Heaven against oppression—was clearly evolved and strikingly exhibited."

The people of Herkimer were so far interested that sixty or seventy of them applied to him to give another discourse, which he promised to do on some subsequent Sabbath. The Journal says: "The most rigid Sabbatarians will find nothing in Mr. Stewart's meetings to condemn, unless they are resolutely opposed even to 'doing good' on the Sabbath day.

Whipped to Death.—The Louisville Advertiser, of the 3d inst., says:—"The most shocking rumors prevailed in our city yesterday morning relative to the death of a female slave, on Sunday night, from a brutal whipping by her master,

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☞ From an official report it appears that the Roman Catholics have in India, China, and the rest of Asia, sixty nine bishops, twenty coadjutors 1856 priests, and 2,211,000 members.

TO THE WIDOWS AND ORPHANS OF BAPTIST MINISTERS

within the limits of the Kennebec Baptist Association.

At a recent session of the Kennebec Baptist Association, the undersigned were appointed a committee to consider any claims of widows or orphans of deceased Baptist Ministers, now in needy circumstances, to funds which have been raised for their benefit, which are now held by the Treasurer of the Association, and to appropriate said funds at their discretion.

God's Servants are ordinarily poor and die so; and their families sometimes suffer when the husband, and father is not continued to provide the necessaries of life. The Association cherishes a lively gratitude for the labors of those servants who have been taken from the churches, and from their families; and now as a duty offer to assist any widows or children of such ministers within their limits, whose circumstances demand assistance and aid. Such persons should feel no hesitation in applying to the committee for aid. Deacons of churches, or Pastors who are acquainted with such cases are requested to inform the committee. As a debt we owe to the estate of the faithful, but deceased soldier of the Cross, and as expressive of our love to their memories, we would relieve the wants, in some degree, of the widow, and dry up the orphan's tears.

E. R. Warren,
L. Packard,
D. P. Bailey,
} Committee.

Letters may be addressed to the chairman of the committee in Augusta, or to Elder D. P. Bailey, P. M., Cornville, or Elder L. Packard, Belgrade.

Augusta, Nov. 10th, 1843.

☞ Papers in Kennebec and Franklin would confer a favor upon the committee by giving the substance of the above to their readers, if their limits will not admit of the insertion of the whole article.
E. R. W.

ECCLESIASTIC ACTION, AND SLAVERY.

By the Kennebec Baptist Association at its recent session in Mount Vernon.

Resolved, That while we would carefully discriminate between different degrees of guilt, we think it is the duty of the churches, after faithful, scriptural admonition, to withdraw fellowship from individuals and churches who persist in the sin of slavery; this withdrawal being based upon the same reasons that exist in relation to ANY OTHER FLAGRANT SIN.

This resolution was passed with only one dissenting vote. The Committee to whom the subject had been referred offered a more explicit and direct resolution, as follows,

Resolved, That it is the duty of our churches to exclude from their fellowship individuals and churches who are guilty of the sin of slavery, as they would for any other immorality:

But finding several brethren opposed to such a direct and open disfellowship of slavery, the committee accepted the above as a substitute believing the substance of the last was really involved in it. The triumph of ecclesiastical action upon slavery in this Large Baptist Association, now numbering 1615 members, is complete.
* * *.

Nov. 1843.

MEETING IN PHILLIPS.

Mr. Editor:—If you think proper, you will publish the following.

Agreeable to a notice that appeared in the Standard, a short time since, the "friends of liberty" assembled at the Meeting house in Philips lower Village, Oct. 26, 1843, for an Antislavery Convention.

The house was called to order by Col. Joseph Dyer, who stated the objects of the meeting.—Proceeded to organize by choosing G. W. Smith, Nathan Gammon, Esq. J. M. Follett, a committee to nominate a board of Officers for the day. Committee consulted, and reported as follows. For President, Elnathan Pope, Esq., Vice President, Capt. Wm. True, Secretary J. M. Follett, Committee of Arrangements G. W. Smith, Dea. John Smith, and Hanson Cook. Committee on Resolutions, T. D. Sturtevant, Col. Joseph Dyer, Austin Willey, and Nathan Gammon Esq.. Accepted the report, and chose the above named gentlemen for the offices for which they were nominated.

Elder Waterman being called upon by the President addressed the "throne of Grace." No reports being ready, or any other business, adjourned to 1 o'clock P. M. P. M. Re-assembled, House called to order, heard, and accepted the reports of Committees, which were as follows: Committee of arrangements. One half of the time shall be devoted to the discussion of Resolutions, and the rest shall be given to speeches from abroad, Committee on Resolutions.

1. Resolved, That the liberty party has not been organized for any temporary purpose, by interested politicians; but has arisen from among the people, in consequence of a conviction hourly gaining ground, that no other party in the country represents the true spirit of American Liberty, or the true spirit of the Constitution of the United States.

2. Resolved, That we can never loose our vote, although in ever so small a minority, when cast for the slave's redemption, as each vote for the slave, whether in the minority or majority, is a part of the great mass of means, which will work out his final deliverance.

3. Resolved, That no man can set himself against the Anti-slavery enterprise, without serious damage to his whole moral being.

4. Resolved, That in refusing to vote for Anti-slavery members to Congress, we do, so far as is in our power, hold our brethren in bondage, and therefore are as guilty as the slaveholder.

5. Resolved, That as christians we cannot refuse to vote for the liberation of the oppressed, for thereby we do, virtually enslave our Redeemer in the person of his disciple.

6. Resolved, That we cordially adopt the sentiment contained in the 37 Resolutions of the National Convention assembled at Buffalo.

7. Resolved, That we thank God, and take courage, from the radical change that has taken place within a few years, in public opinion, in regard to the subject of slavery.

8. Resolved, That if our opponents were, in practice what they are in profession, instead of three parties in politics, there would be but one.

9. Resolved, That the doings and resolutions of this meeting be published in the Liberty Standard.

Voted, That the above Resolutions be discussed separately. And as no speaker from abroad appeared, the remainder of the day, and the evening was spent in discussion.

The performances were spirited, and listened to with candor and attention. We were occasionally regaled from the gallery, and much pleased with the zeal and ardor of the speakers; who it is true were few in number, Sturtevant, Waterman, Pope, Randall, Gammon, Dyer, but they sustained the Resolutions in a manner that does honor, not only to themselves, but to the cause,—great and good as that cause is. The house adopted them as their sentiments, and we trust they acted sincerely, and will carry out those principles in their lives.

We long most ardently to see the day, when the chain of slavery shall be broken, that the blessings of Liberty may be jointly proclaimed, and experienced by all the inhabitants of our land.—When this foul stain shall be washed from the soil of our Nation, ere the judgments of God, so loudly called for, fall upon our guilty heads.

ELNATHAN POPE, President.

James M. Follet, Secretary.
Philips, Oct. 26, 1843.

For the Liberty Standard.

"A FALSEHOOD NAILED!"

Mr. Editor:—

I perceive that my article, giving some account of the character and workings of whig abolitionism in Bath, has greatly disturbed the equilibrium of friend Clark of the Telagraph, whereupon he discharged at us an editorial bolt charged with uncommon bitterness and wrath, but as we do not find ourself quite annihilated by the fearful explosion, we shall venture to speak once more. "A FALSEHOOD NAILED!" exclaims the Telegraph man. Well, what is the falsehood which he has so courageously nailed? Why, '*East End*' 'states that none but an abolitionist could be elected from the old whig town of Bath.' We said 'that *this year* none but an abolitionist could be elected.'—And now we put it directly to Mr. Clark. Could any man but Jonathan S. Donnell have been elected this year? And did not the democrats and a portion of the whigs try *four* times to elect another man?

The Telegraph says that it is not true that Mr. Donnell is a political abolitionist 'and was elected as such.' We did not say that Mr. D. was a political abolitionist, but simply, that he was an abolitionist; and that he was so considered, the Telegraph does not, and dare not deny; and that he was the Liberty party candidate, the Telegraph well knows.

Another important disclosure made by him of the Telegraph is, that as whigs, they care not what Mr. Donnell's sentiments on the subject of slavery may be! We have here, then, very striking evidence of the sincerity of whig professions of attachment to the cause of the slave! Surely Mr. Morse must be 'as good an abolitionist as Mr. Cone!' How much have abolitionists to hope from such a party?

But it is not true that as whigs they care not what Mr. Donnell's sentiments are on the subject of slavery; else why did they propose to Mr. D. to abjure the cause of the slave? and why, after they had succeeded in accomplishing their object, and the disgrace of Mr. D., did they read that renunciation in their caucus before the 4th trial, and urge it as a reason why whigs could safely vote for Mr. Donnell? And why, after all this manœuvering and political chicanery, did one hundred whigs refuse to vote for this 'staunch whig,' chosing rather to support pro-slavery loco focoism as they did? the editor of the Telegraph himself being witness?

Will friend Clark explain?

Mr. Clark speaks of other falsehoods and misrepresentations in our article, but does not specify. Now we call upon the redoubtable editor of the Telegraph to point them out, that we may have an opportunity to explain, correct or retract, at,
East End.

Nov. 1843.

HON. JOHN Q. ADAMS AND SLAVERY.

The opinions of this venerable man are always entitled to most respectful consideration. His profound and extensive knowledge, his long experience and observation, his extraordinary abilities, the purity of his life, and bearing of his principles, all combine to make him worthy of what he is so bountifully receiving—the admiration of the world. Many great men have been venerated, but few *loved*. Mr. Adams has written his memory on the *heart of man*: and while that heart beats, his name will live in grateful remembrance.

The anti-slavery enterprise is affording him the arena for the noblest achievements of his life, and of him it will be said, that even

"The brightest ray of setting lustre,
Shone on his evening hours."

Here he can develope his ruling passion, and transmit to the future the glorious principles of a former generation. He is the living embodiment of the spirit of 1776, spared as an ancient landmark, to show the nation the extent of its apostacy. Abolitionists have been his principal supporters, and to their cause he has sacredly devoted the remnant of his days. While Mr. Webster, with low ambition, thanks God that he is an *American*, the world will rejoice that Mr. Adams was a MAN.

But we took up our pen now only to allude to certain passages in his late Dedham Speech. The abolitionists have ever been taunted with having but "one idea," and especially has this been a leading objection to the Liberty Party. Now hear what Mr. Adams, as if with special reference to this, has to say about

THE ONE IDEA.

"The People—the one people of the United States—speaking in their own name, declared in the preamble to their Constitution, that it was ordained and established by themselves, 'in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty to themselves and their posterity.

Permit me to observe, that I have always understood this last object of securing to themselves and their posterity the blessings of liberty, as embracing all the rest: as the final consummation of which all the preceding objects were but enumerated means; and that, if the more perfect union was formed—if justice was established—if domestic tranquility was secured—if the common defence was provided for—if the general welfare was promoted—for it was all for the attainment of the last end—to secure to themselves and their posterity the blessings of Liberty—Liberty—Universal Liberty was the end and aim of their existence. It was for this that they had dissolved the ties of their allegiance to their Sovereign—the ties of community with the Nation to which they had belonged. For this they had renounced their Country, and incurred the penalties of treason and rebellion, and all the horrors and desolations of civil and of foreign war. For this, Franklin had adopted as his motto—'*Ubi Libertas—ibi Patria.*'—Where Liberty is, there is my country; and Jefferson had, in yet bolder terms proclaimed, as the ruling maxim of his life, that 'Rebellion against Tyrants, is obedience to God."

This is most just and beautiful, and a noble defence of the distinctive characteristic of the liberty party—that *Liberty to all the inhabitants* is the paramount good of a people, and ought to be the paramount object in all their political activities.—But a generation has now come forward, which, while Liberty has ceased to be an element in our political systems; while the protection of human rights, as such, has ceased to have influence with the government; while its spirit has exceedingly faded from the public mind, and one sixth of the people are in chains, can sneer at this party as a "baseless fabric of a vision," because it asserts that *Liberty is the all-comprehensive* good of a people, and seeks to restore it to its early and true position in the government. This party adopts the principles of the authors of the government, and seeks to complete what they left unfinished. We would make "*Universal Liberty, not banks and tariffs, the end and aim of our existence.*"

But he gives his support to the position of the Liberty party on another fundamental point, viz:

What is the paramount political question?

Hear the sage of Quincy:

"*I wish you to understand, as my feelings, that the question of slavery, and most particularly, the question about the domination of the slave representation which overburdens us all, is the* GREAT QUESTION *on which your interests are concerned, in the government of the United States.*"

Here, then, we have Mr. Adam's endorsement of the most important principles of the liberty party. Still we do not claim him as a liberty party man, for he belongs to no party; but there is no other party with which he sympathises, or that will stand by him while he seeks to accomplish his noble objects. We have some farther remarks to make on other portions of his speech.

TEXAS.

We selected several articles last week on this subject, but they were crowded out. Part of the south are pressing the annexation question with great vigor, but we are happy to see the papers of both parties in the free States taking strong ground against it.

The following will show how the Madisonian is seeking to raise an outcry against Great Britain, then press annexation as a means of retaliation and defence. Perhaps England will be frightened.

WHAT GREAT BRITAIN CONSIDERS GOOD CAUSF TO GO TO WAR.

The more we reflect on the recent declaration of Lord Aberdeen, the British Minister of Foreign Affairs, the more repugnant to the honor and independence of the United States, do the sentiments and purposes therein expressed appears to us. We fear that no other than a deliberate purpose to insult and intimidate our country can be attributed to the declaration that the design of the British Government, in negotiating a treaty with Texas, is, first, to secure the abolition of slavery in that State, and, then, "in the United States of America."

When France was a *Republic*, and before the exploits of Napoleon dazzled the world, England took offence at far less provocations, as will be seen from the following extract from the despatch of Lord Grenville, the British Minister, to M. Chauvelin, the French Envoy, dated February 5, 1793:

"England will never consent that France should arrogate to herself the power of annulling at pleasure, under cover of a pretended natural right, of which she makes herself the *sole judge*, the political system of Europe, established by solemn treaties, and guarantied by the consent of all the powers. She will never see with indifference France make herself, either directly or *indirectly*, sovereign of the Low Countries, or general arbitress of Europe. If France is really desirous of maintaining peace and friendship with England, let her renounce her views of aggression and *aggranpizement* and *confine herself within her own territory*, without *insulting* other Governments, *disturbing their tranquility*, or *violating their rights*."

France did neither, and England waged a furious war against her for twenty years.

But, we would ask, what greater interest could England feel in the fate of the "Low Countries," than we do in that of Texas? And has not England "*directly*" made herself the "arbitress" of the "countries" on our Southern border? Has she no views of "aggrandizement?" Does she "confine herself within her own territory, without insulting other Governments, disturbing their tranquility, or violating their rights?" Is it not an insult to our Government to form an alliance with a neighboring power for the *avowed* purpose of abolishing slavery in the United States? Is it not disturbing our tranquility to threaten to despoil one half of the States of their wealth? Is it not violating our rights to attempt to abrogate the existing laws in our undisputed territories.

If the things complained of against France were sufficient to impel a resort to arms, would not England herself, and the world, attribute to us a callousness to insult and injury, if we were to permit acts of still greater enormity, and affecting us more immediately, to be committed with impunity?

We have devoted more attention of late to the whig party than to the democratic; and this is our reason. An influential whig paper in this vicinity opened all its guns upon the liberty party to sink it. To this point for the time, we regarded it our duty to direct attention. There is ten times the danger from the "more favorable" policy of the whigs, in the absence of any evidence that they will take up and carry through our objects, that there is from the more hostile bearing of the democrats. *Compromise* is now the great danger to our cause. It is too strong for open resistance, hence opposition will assume the aspect of favor, and seek our ruin by partial concession. These views have controlled our course, and not partiality in any degree whatever to either pro-slavery party. The future may require a different course, and we intend to prosecute the cause with much less regard to the views of opposers.

At our Post again. We have felt it necessary to be absent from town much of the time for some months, the cause having no agents to take care of it. Much of our writing has been done during the usual hours of sleep, and perhaps not seen again till after our readers had received it.—That an apology has never been appropriate we will not pretend. But now we are to be in our office and devote entire attention to the paper.—Send on the new subscribers and pay for the old.

Two dollars has been received from Berwick for the next number of Seventy Six, and one dollar from 'a friend' in Augusta. Send on.

A Question. Democrats and whigs have made prodigious efforts in this state to injure the liberty party on account of the 'Bufialo resolutions.' They allege that we go for 'mental reservations' in taking an oath, which is not true in any sense.

But we have a question for them. How can you lift up your hand, and with a 'so help me God,' swear to do what you know his law forbids? Please answer, gentlemen. What kind of oaths can *you* take?

Rights of Colored Seamen. We learn from the Boston Post, that at the last meeting of the Governor and Council of this State, Messrs. John A Maglin, of New Orleans, and B. F. Hunt, of Charleston, were appointed agents for this Commonwealth, under a resolve of last winter, to represent the rights of colored citizens of this State who may be restrained in those ports when arriving there as seamen, with power to test the question before the United Stated Supreme Court. The Post says, 'a great injustice is done to our merchants and ship owners, and especially to citizens of our State in those ports, by imprisoning and detaining colored seamen until the vessel sails.—The resolve was the result of a petition from our most respectable ship owners, and has no relation to the question of abolition, but the rights of our citizens. The agents selected are gentlemen of elevated and philanthropic character.'

Alarmed too soon. It has been stated in several papers that Mr. May has been lecturing extensively of late for the liberty party. He has been confined to his professional business, and has not attended a single meeting, except the one by agreement at Windsor. The editors of the Journal knew he was engaged in a capital trial at Augusta when they published that he was going all over the district.

A BACK OUT.

After all the flourish of trumpets in the Journal about the debate at Windsor between *Mr. Severance and ourself, he did not make his appearance*, but went away into Franklin County!

By the way, brother Willey, how is it with that libel suit with which you threaten us with? Do you expect to make out your case by the Revised Statutes and the English common law, or shall you rely upon Divine Revelation? [Kennebec Journal.]

We never threatened you, neighbor. We simply urged you as a friend, in a note (which we did not expect to be published, though we had no objection to that) to clear yourself from a clear liability. The offence is clear on either ground you mention, while this additional sneers against Divine Revelation as of any authority in civil affairs, is painful corroboration of what you have before said.

☞ Those who have understood us to say that Mr. Severance is an atheist, have totally misapprehended our meaning. All that we intended was to assert that he has uttered sentiments of an infidel and atheistical character, in maintaining that the clearly ascertained law of God was not always of supreme authority over a man's conduct—or a nation's conduct;—or in other words, that law undeniably opposed to the law of natural justice and of God is obligatory. This we sincerely believe to be atheistical. But we by no means consider Mr. Severance an atheist or an infidel.

PUSEYISM.

From English papers we learn that a return has just been made of the number of clergymen in England. They are reckoned at more than 13,000, and, 9,000 or 10,000 are supposed to be deeply tinctured with Puseyism. It is said that the questions involved in this matter will soon be brought before the ecclesiastical tribunals, and the 'evangelical clergy' predict a decision favorable to Tractarianism—in which event they will probably leave the church. We may look out soon for a disruption in the English Church.

Query. Is the United States mail a government Speculation or a public convenience? The sooner the question is tested the better. [Bay State Dem.]

Ans. It is a Speculation out of northern pockets of $600,000 a year for the benefit of the overseers.

Last Words of Luther before the Diet at Worms.—Let me then be refuted and convinced by the testimony of the Scriptures, or by the clearest arguments; otherwise I cannot and will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand, I can do no otherwise.

VERMONT.

The following has no doubt become a law of that State. Read it.

House.—*Fugitive Slaves* Mr. Whittemore, from the judidiary committees, made an argumentative report on the subject of fugitive slaves, concluding with a bill for the protection of personal liberty.

This bill provides,

1. That no judge, or other magistrate shall take cognizance of the 2d section of the act of Congress of 1793.
2. That no sheriff, jailor, or other officer or citizen of Vermont, shall seize, detain or imprison any person claimed as a slave.
3. That no officer or citizen of Vermont shall shall aid in transportating from the State any person claimed as a slave.
4. The penalty for violation of either of these provisions is a fine of $1000 or confinement in the State prison five years.
5. Former acts repealed.
6. This act is to take effect from the day of its passage.

Mr. Folsom inquired whether the committee was unanimous in this report; to which Mr. Vilas replied, that if any one of the committee dissented he could answer or make a minority report.

The bill was ordered to a third reading—ayes 167, noes 5. The nays were Messrs. Barnes, Griswold, Hodgkins, Philips, Sherwood.

Dartmouth Collegt. A Catalogue of this old and venerable college is received, from which it appears that the number were of

Medical Students		70
Under graduates,	Seniors,	61
	Juniors,	65
	Sophomores,	26
	Freshmen,	46
	Total	208

As Usual. Mr. Carr, of Maryland, has been appointed minister to Constantinople; and R. Wickliffe, of Kentucky, Charge D'Affairs to Sardinia.

Church and State. We notice with pleasure that the respected editor of Zion's Advocate has taken up the relations of the Church to the State. In his last he argues that the church (unless the Romish) has not entrenched on the prerogatives of the State. We would suggest to him to continue his investigations of the subject and see whether the State has not encroached upon the church, and whether it has not to some extent, become servile to the State.

☞ The editor of the Kennebec Journal has finally made up his mind that 'of this generation, the whig party unites the conservative influences, with the most diffusive patriotism and love of the 'largest liberty.'

Several of our citizens whose counters, clothes yards and wood piles, have recently been plundered, would be glad to be informed among what portion of that 'largest liberty' party, the 'largest liberty' exists. Perhaps the Journal can tell them. [Bangor Gazette.]

More Lynching in Ohio. A colored man named McDonald, employed by some Kentucky slaveholders at $2 per day to ascertain the station and route of those who make it their business to run slaves to Canada, was lynched a short time since by the colored people of Springfield, Ohio.—Their sable honors formed a lynch court, and with much gravity tried and sentenced the fellow to receive 39 lashes on the bare back, and immediately executed the sentence. The whole matter has been brought before the Grand Jury.

REPRESENTATIVE ELECTION, No. 3.

A few returns only have been received, but enough to show that, in this county at least, liberty party men have not done their duty by staying away from the polls. This result we anticipated from the prevailing indifference and inaction.—They are not yet aware, to a great extent, of the importance of sustaining these repeated trials. The present is no indication of the number of liberty votes in the district and cannot be so regarded.

Our vote in Hallowell was 48, Augusta 19, Gardiner 31, Pittston 11, Cbin a 7, Waterville 19, Vassalboro' 4, Monmouth 5, Winthrop 34, Readfield 2.

We have heard from only a few towns in No. 4. Bath gave 16, Georgetown 20, Topsham 6, Thomaston 7.

The Madisonian is alarmed at the alleged extent of British and anti slavery influence in Texas. It is doubtful whether Texas will make an application for annexation to the Union.

MASSACHUSETTS. GLORIOUS NEWS!

The old Bay State forever! The elections in that state took place last Monday, and returns have already brought in about

9,000

Liberty votes. There is also no election of Governor, and elections are said to be defeated in a very large number of towns. The pro-slavery parties are well nigh routed in the state. One year more, and 'Boston will be evacuated!'—*Massachusetts will be evacuated by the slave power.*

NINE CHEERS FOR MASSACHUSETTS!

The whigs have elected a majority of Senators and Representatives. More next week.

New York Elections. These have gone decidedly for the democrats. The Journal of Commerce says the state of parties will not differ much from last year, the whigs having 6 in the Senate, the democrats 26, the House 89 democrats to 36 whigs. The election of governor takes place next year.

The papers carefully keep back the liberty vote, which fact indicates that it is heavy, which will no doubt prove true. Some returns will be received by next week.

Missouri U. S. Senator. It is said that Gov. Reynolds has appointed Judge Atchison of Platte County, U. S. Senator, in place of Mr. Linn.—Judge Atchison is of course a Loco Foco.

The Pennsylvania State debt, already more than $40,000,000, is increasing at the rate of over $2,000,000 annually by the interest.

☞ Rev. Dr. Hawes, of Hartford, sailed in company with Rev. Dr. Anderson, and his daughter. Mrs. Van Lennep, for Smyrna, week before last. He expects to be absent about eight months.

The Florida Runaway Slaves. The seven slaves who escaped in a boat recently, from St. Augustine, and made their way towards the Bahama Islands, it seems, put into land near the capes of Florida, for provisions. They went to the house of a Mr. Brown, while none of the family were at home but small children. After securing provisions, they made their way again to the boat. Mr. B. in the meantime returned and gave chase, and overtaking them, was killed by the negroes, who escaped.

The St. Augustine papers declare that it will be the duty of our government to make a requisition upon the government of Great Britain, provided they have made their way to the Bahamas.—[Albany Patriot.]

Cause for Triumph. It is now ascertained that in Hamilton County, subjected as it constantly is, to the deteriating influences of slavery, there are 544 voters, who have made up their minds to vote for LIBERTY, as the paramount consideration—and this in a region where, seven years ago, hardly ten persons could be found to speak for it. Is there nothing significant in this? [Cincinnati Herald.]

RECEIPTS FOR THE STANDARD.

J A Metcalf $200; J Alexander, 2,00; Benj. Hardy 2,00; B F Sprague 2,00; Robt. H Patten 2,00; Rev. J Boynton 2,00; S. H. Fullerton 2,00; David Garland 2,00; Rev S Thurston 2,00; J Abbot 2,00; E & F Twitchell 2,00; R R Reynolds 2,00; S Cordis 4,00; Benj Southworth 2.00; C O Libby 9,00; Otis Hawes 1,14; Ozias Blanchard 2,00; Capt E Lincoln 2,50; Johnson & Nickerson 2,00; Elisha Robinson 2,00; Jas. Foster 2,00 J G Phiney 2,00 Wm, Hastings 46; Rev. G W Hathaway 4,00; Lepzilete Hunt; 2,00; L M Davis 2,00 Charles Morse 2,00; Hebron Mayhew 1,25; John H White 2,00; A Mansfield 2,00; Rev. J. P. Jaques 1,00; Benj. Cleaves; 2,00 Dr N Pease 8,00 A D Goodwin 2,00; B F Emery 2,00 Geo H Duncan 2,00; Jesse Russell 2,00; Charles Russell 2,00 Wm Norton; 1,00; J T Gower 1,80; John T Carter 2,00; Ashur Davis 1,00; Stephen Purrington 2,00; Alvin Bradley 2,00.

Married.

In this town, Charles Johnson to Rebecca B. Dennett.

In this town, Joseph C. Jayne of New Sharon, to Sarah to Bodwell.

In Gardiner, by Rev. Mr. Stinson, James M. J. Robinson to Sarah A. Goodwin.

In Gardiner, by Elder Fogg, Joseph Booker to Esther Niles.

In Augusta, Samuel Stone of Woburn, Mass., to Mis. Ann C. Gould.

In Readfield, Cyrus L. Springer to Elizabeth Barton.

In Monmouth, William S. Woodbury to Abigail B. Folsom.

In Farmington, Benjamin D. Swett to Eliza Ann Austin.

In Minot, Joseph D. Parsons to Sarah Currier.

In Westport, Josiah H. Brown of Westport, to Sophronia B. Cromwell.

In Thomaston, Michael Libby to Rebecca F. Copeland of Warren; James Turner to Margaret Achorn.

In Camden, Luke W. Philbrook to Lucinda Smith.

In Hope, J. C. Cleveland to Roxana Fisk, both of Camden.

In Belfast, John S. Caldwell to Mary E. Simpson; Daniel Lane, Jr., to Elizabeth F. Avery; Ephraim Swett to Avis Walker; Wm R. Chandler to Roxana J. Vickery.

In Waldo Pl., Phineas Y. Clements to Cynthia C. Cox of Thomaston.

In Monroe, Andrew McCausland of Bradley, to Hannah McDaniel of Bangor.

In Brownville, Capt. Moses W. Brown to Angenette S. Morrill.

In Portland, William Chase to Ellen Augusta Eaton; Mark Simpson to Clarissa Wheeler.

In Cumberland, Wm. G. Foster to Mary E. Moxey.

Died.

In this town, John Albee, aged about 40.

In Sidney, Betsey, wife of Capt Leonard Moore, aged 69.

In Fairfield, Sarah, wife of Robert Philbrook, aged 50.

In Monmouth, Lucretia, wife of Beza L. Storer, aged 30.

In Topsham, Caroline Work, aged 18.

In Brunswick, Philinia Freeman, aged 28.

In Wiscasset, Rebecca, wife of Rev. Freeman Parker, aged 62.

In Washington, James J. Clark, aged 19.

In Waldo Pl., Betsey, wife of John Sanborn, aged 35.

In Prospect, Ellen L., wife of J. G. Dickerson, Esq., aged about 26.

In Hope, Maria L., wife of Joseph Muzzy, Jr., aged 25.

In Knox, Francis Banan, aged 50.

In Norway, Joshua Smith, Esq. aged 73.

In Sumner, Miss Laura Matthews, aged 20.

In Greene, Mrs. Gennett Plummer, aged 34.

In Turner, A. Bradford, aged about 63.

In Industry, Nathaniel Davis, aged 46.

In Lewiston, Eliza, wife of Capt. Samuel Soule, aged 40.

In Portland, Gen. Joshua Wingate, Jr. aged 71; Sally, widow of the late Paul Dyer, aged 78.

At Kittery Point, Mrs. Hannah Lunt, of York.

In Kennebunk Port, Persis Bickford, aged 81.

In Bangor, Andrew Cushing of Pembroke, aged 21; Mrs. Mary Leonard, aged 48.

S. PAGE & CO.
Wholesale & Retail.
DRUGGISTS & APOTHECARIES.
also, dealers in
W. I Goods, Window Glass, Paints, Oils, Dye-Stuffs.
AND MACHINE CARDS.
No. 2 Kennebec Row,
HALLOWELL, ME.

Sands's Sarsaparilla,

For the Removal and Permanent Cure of all diseases arising from an impure state of the Blood or habit of the system, namely:

Scorfula, or King's Evil—Rheumatism—Obstinate Cutaneous Eruptions—Pimples—or Pustules on the face—Blotches—Biles—Chronic—Sore Eyes—Ring Worm or tetter—Scald Head—Enlargement and Pain of the Bones and Joints—Stubborn Ulcers—Syphilitic Symptoms—Sciatica—or Lumbago—and diseases arising from an Injudicious use of Mercury—Ascites—or Dropsy—Exposure or Imprudence in Life.—Also, Chronic Constitutional Disorders will be removed by this preparation.

The following certificate is from a gentleman who lost the whole of his nose from a severe Scorfula disease. It speaks for itself.

Brooklyn, Nov. 25, 1842.

Messrs. Sands, Gent—Although I am disfigured and deformed for life, I have not lost my recollection; and never, while I exist, shall I cease to feel grateful for benefits conferred, thro' the use of your invaluable Sarsaparilla. I was attacked in the year 1828 with a small red spot, attended with itching and burning sensations. This induced rubbing, and now commenced the ravages of a disease which progressed as follows: the left nostril was first destroyed, and continuing upwards, it crossed the bridge of the nose, and seizing upon the right side, destroyed the cartilage, bone and all the surrounding parts, until finally, the nose was entirely eaten off: the passage for conveying tears from the eye to the nose obliterated, which caused a continual flow of tears. The disease now seized upon the upper lips, extending to the right cheek, and my feelings and sufferings were such as can better be imagined than described. I am a native of Nottingham, England, and my case is well known there. The first physicians in the kingdom prescribed for me, but with little benefit. At one time I was directed to take 63 drops of the 'Tincture of Iodine' three times a day, which I continued for 6 months in succession. At another time I applied Oil of Vitriol to the parts. After this I used a prescription of Sir Astley Cooper's, but all proved in vain. I continued to grow worse, and as a drowning man will catch at a straw, I used every remedy I could hear of that was considered applicable to my case, until I became disgusted with the treatment and relinquished all hopes of ever getting well.

Many pronounced the disease a cancer, but Dr. M——, under whose treatment I was, considered it Scrofulous Lopsus, and this is the name given it by medical men. As a last resort I was recommended to try change of air and an Atlantic voyage, and in April last I sailed for America, and arrived here in the month of May. The disease continued gradually to increase, extending upwards and backwards, having destroyed the entire nose, and fast verging towards the frontal bone, it seized upon the upper jaw and surrounding parts.

While crossing on the ferry-boat from Brooklyn to New York, a gentleman was attracted by my appearance, and thus accosted me: 'My friend, have you used the Sarsaparilla?' 'No,' I replied. 'Then use it, for I believe it will cure you.' Being thus addressed by a stranger, I was induced to make trial of a medicine so highly recommended

I purchased one bottle, which gave some relief, and wonderful to tell, after using your Sarsaparilla less than two months, I feel within me well. The disease is stopped in its ravages, all those racking and tormenting pains are gone, my food relishes, my digestion is good, and I sleep well: and, under the blessing of Divine Providence, I attribute the result entirely to the use of Sands's Sarsaparilla. With desire that the afflicted may no longer delay, but use the right medicine and get cured,

I remain, with feelings of lasting gratitude,
Your friend, THOMAS LLOYD,
Nutria Alley, Pearl Street.

State of New York, City of Brooklyn, ss. } On this 25th day of Nov. 1842, before me came Tho's Lloyd, and acknowledged the truth of the foregoing paper, and that he executed the same.
HENRY C. MURPHY.
Mayor of the City of Brooklyn.

Sand's Sarsaparilla will remove and permanently cure diseases having their origin in an impure state of the blood and depraved condition of the general constitution, viz.: Scrofula or King's Evil, in its various forms; Rheumatism, obstinate cutaneous Eruptions, Blotches, Biles, Pimples or Pustules, on the face, chronic, Sore Eyes, Ringworms or Tetter, Scald Head, enlargement and pain of the bones and joints, stubborn Ulcers, syphilitic symptoms, diseases arising from an injudicious use of Mercury, female derangements, and other similar complaints.

Prepared and sold by A. B. Sands & Co., Druggists and Chemists, Granite buildings, 173 Broadway, corner of Chamber street, New York. And for sale by Druggists throughout the U. S. Price $1 per bottle, six bottles for $5.

The public are respectfully requested to remember that it is Sands's Sarsaparilla that has and is constantly achieving such remarkable cures of the most difficult class of diseases to which the human frame is subject, and ask for Sands's Sarsaparilla, and take no other.

S. PAGE & Co. Agents, by special appointment, of the proprietors, for Hallowell and vicinity.

LIBERTY TRACT DEPOSITORY,
AT
H. WATERS'S STORE,
AUGUSTA.

NO. 2.—The Right sort of Politics, containing 4 pages.
No. 3—The influence of the Slave Power, 4 pages.
No. 4—Don't throw away your vote, 4 pages.
No. 5—John Quincy Adams's Letter, 8 pages.
No. 6—The Tyrant Paupers, or where the Money goes, 4 pages.
No. 7—Bible Politics, 4 pages.
No. 9—The Compact, or What have State Politics to do with Slavery, 4 pages.
Price—12 pages for 1 cent, or 300 Tracts of 4 pages each, for $1,00.
Also, The Birney Song for 3 cents per copy.
Nov. 9, 1843.

GREAT IMPROVEMENT.

Encourage Home Manufacture, and save 30 per ct.

HOLDEN'S AMERICAN LIQUID BLACKING is now decidedly the best article of the kind in the market, and is warranted to give satisfaction. It contains a greater quantity of Oil than blackings usually do, and is very beneficial to the leather.

It may be obtained, at wholesale and retail, of the Manufacturer, E. S. Holden, 42 Union Street, Boston.

BLACKING! BLACKING!!

JUST received a large supply of Holden's American Liquid Blacking, warranted superior to Day & Martin's, and much cheaper, for sale wholesale and retail, at the manufacturer's prices, by
S. PAGE & CO.

Also—just received a fresh supply of Drugs and Medicines, Fancy articles, Perfumery, &c., &c., for sale as above, at reduced prices.

Hallowell, Nov. 1, 1843.

JAMES G BIRNEY, Attorney and Counsellor at Law, Saganaw City, Michigan.

J. G. B. will also act as Land Agent in the Land District in which this (Saganaw) County is; he will make investments for others in lands, day over for non-residents their taxes, and give information generally to persons interested in this part of the country, or desirous of becoming emigrants to it.

Kennebec, ss.—At a Court of Probate holden at Augusta within and for the County of Kennebec, on the 1st Monday of November, A. D. 1843.

Washington Wilcox Administrator on the Estate of Daniel Folsom, late of Monmouth in said county, deceased, having presented his first account of administration of the Estate of said deceased for allowance;

Ordered, That the said Administrator give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Liberty Standard, printed at Hallowell, that they may appear at a Probate Court to be held at Augusta in said county, on the 1st Monday of January next at ten of the clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

W. EMMONS, Judge.

A true copy.
Attest: F. Davis, Register.

Poetry.

"TWELVE YEARS HAVE FLOWN."

Twelve years have flown since last I saw
My birth-place and my home of youth:
How oft its scenes would Memory draw,
Her tints the pencillings of truth;
Unto that spot I come once more,
The dearest life hath ever known:
And still it wears the look it wore,
Although twelve weary years have flown.

Again upon the soil I stand
Where first my infant footsteps stray'd;
Again I view my "father-land,"
And wander through its pleasant shade;
I gaze upon the hills, the skies,
The verdant banks, with flowers o'ergrown,
And while I look with glistening eyes,
Almost forget twelve years have flown.

Twelve years are flown! those words are brief,
Yet in their sound what fancies dwell!
The hours of bliss, the days of grief,
The joys and woes remember'd well;
The hopes that fill'd the youthful breast,
Alas! how many a one o'erthrown!
Deep thoughts, that long have been at rest,
Wake at the words, twelve years have flown!

The past! the past! a saddening thought,
A withering spell is in the sound!
It comes with memories deeply fraught
Of youthful pleasure's giddy round;
Of forms that roved life's sunniest bowers,
The cherish'd few, forever gone;
Of dreams that fill'd life's morning hours,
Where are they now? Twelve years have flown!

A brief but eloquent reply!
Where are youth's hopes—life's morning dream?
Seek for the flowers that floated by
Upon the rushing mountain stream!
Yet gems beneath that wave may sleep,
Till after years shall make them known:
Thus, golden thoughts the heart will keep,
That perish not, though years have flown.

MORNING.

BY JOHN C. PRINCE.

'Tis morn, but yet the full and cloudless moon
Pours from her starry urn a chastened light;
'Tis but a little space beyond the noon—
The still, delicious noon of Summer's night;
Forth from my home I take an early flight,
Down the lone vale pursue my devious way;
Bound o'er the meadows with a keen delight,
Brush from the forest leaves the dewy spray,
And scale the toilsome steep to watch the kindling day.

The lark is up disdainful of the earth,
Exulting in his airy realm on high,
His song, profuse in melody and mirth,
Makes vocal all the region of the sky;
The startled moor-cock, with a sudden cry,
Springs from beneath my feet; and as I pass,
The sheep regard me with an earnest eye,
Ceasing to nibble at the scanty grass,
And scour the barren waste in one tumultuous mass.

But lo, the stars are waning, and the dawn
Blushes and burns athwart the east—behold,
The early sun, behind the upland lawn,
Looks o'er the summit with a front of gold:
Back from his beaming brow the mists are rolled,
And as he climbs the crystal tower of morn,
Rocks, woods, and glens, their shadowy depth unfold;
The trembling dews grow brighter on the thorn,
And nature smiles as fresh as if but newly born.

God of the boundless Universe! I come
To hold communion with myself and Thee!
And though excess of beauty makes me dumb,
My thoughts are eloquent with all I see;
My foot is on the mountains—I am free,
And buoyant as the winds that round me blow!
My dreams are sunny as yon pleasant lea,
And tranquil as the pool that sleeps below;
While circling round the heart, a poet's raptures glow.

Family Department.

TRUTH BEAUTIFULLY EXPRESSED.

The following passage beautiful in its truth and in the expression of that truth, is from the editor of the Baltimore American. It will be felt and appreciated by every parent, and most heartily do we commend it to the attention of children.

"If children could only be made aware of the heartfelt delight with which parents behold the development of talents and noble sentiment in their offspring, with what avidity would they seek the means of expanding the sphere of their intelligence, and cherishing the moral sentiments that impart dignity to the human character. From infancy to manhood the welfare and happiness of the child is the sole object of the parent's solicitude. Under all circumstances; through good or evil fortune, the present and future condition of those whom they may have rocked in the cradle, or dandled on the knee, is the polar star to which their affections point with undeviating constancy.

Should their path through life be prosperous, the possession of wealth and distinction is only precious in their eyes, as affording the means of conferring on those who are, in future years, to be their representatives, the honors that attend riches and exalted character, and should adversity be their lot, and difficulties beset them, they are forgotten in the hope that circumstances may ensure a better fate to their children. The child may be affectionate and tender, but the filial relation is not susceptible of the intensity of affection which belongs to the parental tie. It is this depth of love that enables the old to pass from the stage of life without regret. They feel that in their children they will continue to live, and that, however this world and its concerns may be lost to them, succeeding generations will recognize in their offspring portions of themselves. With what unspeakable delight does a father behold the first manifestations of exalted intelligence in a son, and how does he dwell upon actions that bespeak nobleness of purpose and soundness of integrity. If these feelings of gratification are inexpressibly delightful, so on the other hand the emotions with which he views indications of an opposite character, are unutterably painful.

To see the object of his paternal solicitude, over whom he has watched day after day, and year after year, falling off from the path of virtue and deaf to the appeals of honorable motives, is to him a source of bitterness, of regret, to which no temporal blessings can furnish an antidote. Honors may await, and the confidence and love of his fellow beings may for a moment cheer his path thro' life, but when he reflects that this honor and this love are to be changed into contempt and dislike in the person of his own child, he feels as if it were better to be deprived of all than to witness so heart-rending a contrast. If there be reserved for human life a joy more exalted than all others, it is that of beholding its last moments cheered by the fondness and affection of a worthy and virtuous progeny; and if there be a pang more agonizing than any other, it is that of a dying parent, whose last thought rests upon the crimes of a depraved but fondly loved child."

FEMALE EDUCATION.

A young lady may excel in speaking French and Italian; may repeat a few passages from the volume of extracts; play like a professor, and sing like a syren; have her dressing-room decorated with her own drawing tables, stands, flower pots, screens and cabinets; nay, she may dance like Semphronia herself, and yet we shall insist, that she may have been very badly educated. I am far from meaning to set no value whatever on any or all of these qualifications; they are all of them elegant, and many of them tend to the perfecting of a polite education. These things, in their measure and degree may be done; but there are others which should not be left undone. Many things are becoming, but "one thing is needful." Besides, as the world seems to be fully apprised of the value of whatever tends to embellish life, there is less occasion here to insist on its importance.—But, though a well-bred young lady may lawfully learn most of the fashionable arts; yet, let me ask, does it seem to be the true end of education, to make women of fashion dancers, singers, players, painters, actresses, sculptors, gilders, varnishers, engravers, and embroiderers? Most men are commonly destined to some profession, and their minds are consequently turned each to its respective object. Would it not be strange if they were called out to exercise their profession, or set up their trade, with only a little general knowledge of the trades and professions of all other men, and without any previous definite application to their own peculiar calling? The profession of ladies, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should be therefore trained with a view to these several conditions, and be furnished with ideas, and principles, and qualifications, and habits, ready to be applied and appropriated, as occasion may demand, to each of these respective situations. Though the arts, which merely embellish life, must claim admiration, when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint and play, and sing, and draw, and dress, and dance: it is a being who can comfort and counsel him; one who can reason, and reflect, and feel, and judge, and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, soothe his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a wife, a mother, and a mistress of a family. A woman of the former description may occasionally figure in the drawing room, and attract the admiration of the company; but is entirely unfit for a helpmate to man, and to "train up a child in the way he should go."

Woman in Art and Woman in Real Life.

"Only observe," said Darcey, breaking silence after a long pause, and without any apparent connection between their last topic of conversation and the sad reflection he was about to launch—"only observe," and as he raised himself upon his elbow, something very like a sigh escaped from him—"how completely, in our modern system of life, is the ascendancy of woman over us! Every art is her's—is devoted to her service. Poetry, music, painting, sculpture—all seem to have no theme but woman. It is her loveliness, her power over us, that is paraded and chanted on every side. Poets have always been mad on the beauty of woman, but never so mad as now; we must not only submit to sense enthralled—the very innermost spirit of man is to be deliberately resigned to the tyranny of a smooth brow and a soft eye. Music, which grows rampant with passion, speaks in its tones of woman: as long as the strain lasts, we are in a frenzy of love, though it is not very clear with whom, and happily the delirium ends the moment the strings of the violin cease to vibrate.

What subject has the painter deemed worthy his brush, but the beauty of woman? We gaze forever on that charming face which smiles on us from his canvass; we may gaze with perfect license—*that* veil which has just been lifted from the brow, will never be dropped again; but we do not gaze with perfect impunity. We turn from the lovely shadow with knees how prone to bend! And as to the sculptor, on condition that he hold the pure, colorless marble, is he not permitted to reveal the sacred charms of Venus herself? Every art is her's. Go to the theatre, and whether it is tragedy, or comedy, or opera, or dance, the attraction of woman is the very life of all that is transacted there. Shut yourself up at home with the poem or the novel, and lo! to love and to be loved, by one fair creature, is all that the world has to dignify with the name of happiness—it is too much. The heart sickens with an unclaimed affection, kindled to no purpose. Every where the eye, the ear, the imagination is proved, bewildered, haunted by the magic of this universal syren.

"And what is worse," continued our profound philosopher—and here he rose from his elbow, and supported himself at arm's length from the ground, one hand from the ground, one hand resting on the turf, the other at liberty, as if required for oratorical action—"and what is worse, this place which woman occupies in *art*, is but a fair reflection of that which she feels in real life. Just heavens! what a perpetual wonder is this living, breathing beauty! Throw all your metaphors to the winds—your poetic raptures, your ideas, your romance of position and circumstances; look at a fair amiable, cultivated woman, as you meet her in her actual common place scenes of life; she is literally, prosaically speaking, the last consummate result of the creative power of nature, and the gathered refinements of centuries of civilization. The world can show nothing comparable to that light, graceful figure of the girl, just blooming into womanhood. Imagination cannot go beyond it. There is all the marvel if you think of it, in that slight figure, as she treads across the carpet of a modern drawing-room, that has ever been expressed in, or given origin to the nymphs, goddesses and angels, that the fancy of man has teemed with. I declare that a pious heathen would as soon insult the august statue of Minerva herself, as would any civilized being treat that slender form with the least show of rudeness and indignity.

Miscellany.

EXPENSIVENESS OF WAR.

Our last war cost us nearly $150,000,000; and if we reckon all the injury it did to the business and property of the nation, the sum total could not be much, if at all, less than $500,000,000!—And what did we gain by all this? Not so much as we might have secured by spending a single million in pacific measures for the redress of our wrongs, and the vindication of our rights.

Look at the question about our North Eastern boundary. Maine, in a fever of excitement, raised the war-cry, rallied her own forces upon the disputed territory, and summoned the whole nation to the contest. The nation came not, and her own war-phrenzy soon died away;—but that brief and feeble movement cost us alone between one and two millions; twice as much as the whole territory in dispute is worth, and a hundred times as much as it would have required, in the way of negotiation or reference, to gain all that we ever could gain in any way. It would puzzle any man to tell what good that movement did; but its evils, pecuniary, political and moral, are obvious enough.

Glance at the war in Florida. We wished the Seminoles to remove; they refused or hesitated; and, instead of persuading them to the measure by kind treatment, and offers of satisfactory remuneration, we went to fighting them. And what was the result? Why, besides the everlasting disgrace with which we covered ourselves by our efforts to hunt down and butcher a few hundred peaceable, inoffensive Indians, we spent in the contest some $50,000,000; fifty or a hundred times as much as it would probably have cost to buy out the whole tribe! And this is the economy of war, the wisdom of war making statesmen, the patriotism of demagogues!!

Who gets the money wasted in war? When Maine was mustering her forces for the border conflict, she sent a man to Boston for the purchase of provisions, which he bought as a premium on his vanity in vaunting himself as the agent of a State on the eve of war, at a large advance on the market price, and then charged nearly $700 for services which occupied about one week!

But the Florida war caps the climax. The late William Ladd, when on a tour to Washington, learned from some of his fellow travellers, just returned from Florida, that the corn dealt out there to the horses in the service of the United States, cost an average of one cent a kernel! Another gentleman, himself the gainer, told him, that an old schooner, which cost him only $1400, was chartered to carry provisions from Charleston to Florida, for the army; but not being immediately wanted, the vessel remained at anchor with the allowance of $50 a day. After it had continued there at this rate for two or three months, long enough to pay for the vessel itself several times over, he purchased another to employ in the same service, and was, at the time of the interview, reaping the profits of such enormous charges. In another case, the owner of an old steamboat, wanted for some special service, offered to sell her for $11,000, but the agents of the government declined the offer, and employed the vessel till they had paid for her use nearly $200,000! Mr. Ladd, on visiting Washington, mentioned to one of the Auditors, some facts of this sort, as illustrations of what the war in Florida was costing; but the Auditor shook his head significantly, and said, 'You have not got at the whole truth, by any means. I understand it, for the money all goes through my department, and the country would be astounded at the waste of money in that war."

In fact, the war in Florida was continued for the special benefit of those who were making money out of it. Every body in the vicinity knows this; and it was asserted even in administration papers of the day, that men, thus interested in the continuance of that war, actually furnished the Indians with arms and ammunition to carry it on! IRENIOUS.

JESUITS NOT TO BE DESPISED.

We have often heard remarks depreciating the talents and address of Jesuits. Some, who are familiar with the ignorance of Papists, set down the priests as being also illiterate. "One American," say some, "is a match for five Jesuits," &c.—Now, whatever may be said of the abilities of the papal priesthood, as a mass, the Jesuits order are more to be dreaded than despised. They are always selected from one of three classes; 1, from the nobility; 2, from men of distinguished talents; or, 3, from the wealthy class; and they are then carried through a course of education as thorough as can be given. Some of the most eloquent men and professors in Europe are Jesuits.

They have two things in the world to do: 1, to gain the confidence and control of kings, princes and great men; 2, to superintend and direct the systems of education. By these two means they aim to subjugate the world to the Roman faith.—In this country their power is seen in the deference of influential party men, and the subserviency of the party press, and in the confusion thrown into our common school systems. There are minds at work plotting our ruin that are by no means to be despised.—[American Messenger.

FEMALE LABOR IN ENGLAND.

In England, the compensation for female labor is even less, much less, than in any part of this country. A late number of the London Times, contains some facts which are enough to make humanity shudder. It seems that in consequence of the onerous effect of the poor rates, the inmates of poor houses, paupers, have been employed on a large scale, at almost a mere nominal compensation, to make articles of clothing, thus throwing many worthy and industrious women out of employment, or compelling them to labor for almost nothing, and promoting the very object which it was the wish to discourage, pauperism; for the poor women, thus deprived of employment, have no resources but to apply to the poor houses for a wretched subsistence.

The shirt-making establishment in Cornhill, London, of Silver & Co., employ 3000 females, and they state that in consequence of the low prices paid to the work-house establishment, they were constrained to reduce the prices they formerly paid, to meet the evil. The prices which they now pay for making shirts, are as follows;

Striped cotton shirts,	0s 10d	or 20	cts. per doz!
Printed full fronted,	2 6	60	
Common white ditto,	5 0	120	
Better ditto ditto,	10 0	240	

It thus appears that the poorer quality of shirts are made at the large and regular establishments, at one cent and seven mills a piece! In the work house, the price paid is two cents for making three shirts! And the reduction in price for making other articles of apparel, is in proportion.

It is stated in another English paper, that in the town of Dudly, the wages of a woman for manufacturing 1205 round beaded hobnails, are 53-4 d.; these are made with a hammer weighing 1 1-4 lbs. Each nail receives twelve blows before it is completed, and consequently the poor woman has to raise the enormous weight of 18,000 lbs., in order to earn that small sum!

The compensation for female labor in this country is deplorably low—but in great Britain it appears to be much worse. We hope that the meetings in this city, by calling public attention to the subject, will result in good—indeed we doubt not that such will be the case. If it does not tend directly to increase seamstress's wages, it will be because that kind of labor is overstocked. But we doubt not that other suitable employments for females will be found, that will, in a great measure mitigate the evils which are so justly complained of.—[Mer. Journal.]

THOUGHTS ON EGOTISM.

In judging the comparative merits of authors, whether do we most admire him who can delight us with a subject in which he himself makes little or no appearance, or him who, by simply versifying his own troubles and passions, acquires his popularity? Most certainly the former. His imagination must be acute and rare to effect his purpose. He must accommodate himself to the subject; and it is only in proportion to the genuineness, strength and clearness of the original feeling, that a vivid and durable impression can be produced on the mind of others. Nevertheless, egotism, though so generally decried, is yet very generally relished. It is, in fact, a common result of the changes and disappointments in the world; for these lead one to trust to nothing, and to take pleasure in nothing, but what is within one's own breast. Melancholy is its proper mood, and therefore a wit is seldom an egotist.

All the characters in Shakespeare speak like real men and women. He himself never shines throughout. All his dialogues seem to spring from the circumstances of the moment. In most of our other dramas we find the author himself bearing a conspicuous part, and hear him prompting.—There is, however, every variety of egotism throughout Shakespeare's plays; for, as the characters come upon us like actual beings, we take *their* egotism, instead of searching for the author's. Who does not love the egotism of Jacques? of him who colors the air with the sombre light of his own thoughts—who shades the forest of Ardonne with the gloom of his own mind? It is his philosophical egotism which lifts him above every other character in the play. He thinks alone—reads alone. Life is to him a world of reflection, and his own feelings and ideas elevate him above the creatures breathing round. He laughs in the very face of mankind! Hamlet is another Jacques; but his life lies at court not in the woods. His great charm is his proneness to selfish thoughtfulness. The finest parts of Othello are where he speaks of his fiery love of battle, or his own personal appearance.—His farewell, for example, to the pride, pomp and circumstance of war, is a genuine burst of selfish sorrow. Desdemona loves him for his ardent recital of his own feelings—that is for his egotism. Brutus is sternly egotistical. We are more involved in the struggles of his cold philosophy, than in the struggle of Rome itself. Macbeth becomes doubly interesting after the murder, because crime drives him more within himself. He grows distrustful of all—the light is reproachful to him—society is a spy upon him—his palace is the hall of suspicion—he is a moody philosopher, a gloomy abstract, amidst scenes of pomp and revelry—a plaything in the hands of superstition.

Milton was not much of an egotist. His classical knowledge gave him a passionate love for the beautiful and romantic, and the veil which hangs over his writings hides him from common sight.—But "Lycidas," which is one of the most pathetic pieces we can read, breathes the elegant sorrow of a scholar and young enthusiast. It is a long and uninterrupted piece of delightful egotism, and serves to show the feeling, learning, refinement, and pleasures of the poet. Pope is more lively in his satires that in any other parts of his poetry, because they come directly from the heart, and tell tales of himself. Dr. Johnson was a thorough egotist; his asperities, his downright assertions, his weighty reasonings, his charitable kindnesses, were all egotistical. Lord Byron is another egotist, and became popular by his egotism. The public would not have read "Childe Harold," the "Corsair," or the "Giaour," if they had been forbidden to speculate on the resemblance between the fictitious characters, and the real character of the author.

Egotism is, therefore a powerful instrument in the hands of a man of genius, but it is only a man of strong mental powers who knows how to turn it to good account.

WIT AND VIVACITY.

No person can be perfectly agreeable without them; but that wit which displays itself in discovering the foibles of our fellow-creatures, particularly of those with whom we like in habits of intimacy, is but another name for treachery and ill-nature; and vivacity, unaccompanied by tenderness and delicacy, is like the picture of a gaudy landscape, eminent only for its brilliant colouring; from which we turn away to fix our eyes on the performance of some artist, whose tints, if less vivid, are more delicate, though he has employed his skill only in portraying a poor woman at a cottage-door, or an infant sleeping on a bank of flowers.

THE SIN OF UGLINESS.—We have heard and seen some creatures sentenced to a fatal doom for what was termed their *ugliness*. A beast or a reptile is ugly, and therefore worthy of death! Admirable reason! The most irrational of creatures, if gifted with speech, could not utter language more absurd. Who made you a judge of beauty? Are your ideas of it the true criterion? We should suppose that the form and the dress which the Creator gave it are the most suitable and decorous. It is not ugly in the eyes of its own kind, of its conjugal mate, or its young progeny;—not so ugly, peradventure, even in your estimation, as in theirs. If seen with kindred eyes, or with microscopic, philosophic, or religious eyes, it might disclose a thousand marks of beauty which escape the observation of those who judge only by the first impressions of sense. But granting it ugly, is ugliness a crime, or is beauty a virtue? Are you yourself such an angel of beauty, and therefore worthy of salvation? If so, prove it by exhibiting some of those graces of the mind of which external beauty has been deemed the index. Nothing is so deformed as cruelty. Personify it and you cannot give it form or features too disgusting or too revoltingly odious.

A TWISTER.

In the year 1653, Dr. John Wallis, a distinguished Professor in the University of Oxford, in England, published an English Grammar of great merit. "It would have been well," says the great and learned Dr. Adam Clarke, "if subsequent grammarians of our language had made it their model." Dr. Wallis excelled in Etymology; for his habits, as a geometer, led him to sift every subject to its bottom, and trace every branch or vene filament of language to its radix. He is the author of the verses under the word Twister, in Dr. Johnson's large Dictionary, which the Doctor calls remarkable, and says—"they explain *twist* in all its senses." Here are the verses alluded to, in which the word *twist* is so twisted by *inflection* and *composition* as to become *many verbs, participles, adjectives, adverbs, synonymes*, &c., in a variety of forms, presenting some useful suggestions to teachers.

"When a twister, a twisting, will twist him a twist;
For the twisting of his twist, he three twines doth intwist,
But if one of the twines of the twist do untwist,
The twine that untwisteth untwisteth the twist.

"Untwirling the twine that untwisted between,
He twirls with his twister the two in a twine;
Then twice having twisted the twines of the twine,
He twitched the twine, he twisted, in twain.

"The twain that in twining before in the twine,
As twines were intwisted, he now doth untwine;
'Twixt the twain intertwisting a twine more between,
The twirling his twister, makes a twist of the twine."

"I question much," says Dr. Clark, "whether there is a language in the universe, capable of such a variety of inflections, or which can afford so many *terms and derivatives*, all legitimate, coming from one radix, without borrowing a single term from any other language. There is not a word used above by Dr. Wallis, that is not pure *Anglo Saxon*, not one *exotic* or foreign; for the preposition *inter*, which might have been avoided, does not belong to the *radix;* and as for the preposition *in*, we have not borrowed it from the Latin as some suppose, as it is a pure *English word*, and is found in many terms of the *Anglo-Saxon.*"

"Why is not such a language as this better studied? Why is it not studied *anaylitically?* It is by its *analysis* that we can discover its *force and strength.* It is the language of every *art and of every science*, for there is none other," says Dr. Clarke, one of the most profound English philosophers, "in which they can be *so well and so intelligibly described*. And, above all other languages it is that by which the sublime science of salvation can be best explained and illustrated, and the things of God most forcibly and effectually impressed upon the human mind."

From the American Traveller.

IMPORTANT HINTS.

Maxims designed to prevent cough, catarrh, influenza, quincy consumption, rheumatism, sciatica, lumabgo, headache, toothache, earache, sore eyes and sore throat: by Benjamin Bell, Operative Chemist, Charlestown, Mass.

MAXIM 1. No person is liable to take cold whilst every part of his body is exposed to the same temperature with every other part.

2. No person will take cold by exposure to any sudden alternation in the temperature of the atmosphere, however great or small, provided the first maxim be followed.

3. The diseases indicated are caused by the surface of the body, whilst a smaller part is left exposed to colder temperature; the ensuing disease arising solely from the inequality of the application.

4. Artificial clothing, made of the usual materials, is of no salutary advantage to mankind (so far as heat is concerned) in any atmosphere the temperature of which is above 74 degrees Fahrenheit; it being the primary and principal cause of the diseases above named.

5. Clothing, being a slow conductor of heat, causes that sensation and effect by retarding the passage of caloric from the surface of the body outwards.

6. *Wet* clothing is a quicker conductor of heat than *dry*.

7. Dry air is a very slow conductor, and acts as clothing whilst retained among hair, wool, feathers, cotton cloth, &c.

8. Air set in motion conducts the heat from the skin faster than air remaining at rest.

9. *Moist* air conducts faster than *dry*.

10. An invalid, a person sitting or laying, or a person asleep or in prespiration, are respectively more liable to take cold than persons in health, or standing, or awake, or cold.

11. Any part of the surface of the body can be educated and inured to bear, with diminished risk, a temperature different from what the other parts for the time being are exposed to. But some parts are more intractable in educating than others, especially the cranium and armpits, which nature has clothed.

12. Such part of the body as has been educated with a thicker covering than the others, or is the seat of local disease, is the most dangerous to uncover.

13. If two thirds of the body only be cooled at one time, including the face and region of the heart, the remaining third usually sympathizes, and no disease ensues.

14. The principles laid down in Maxims 1, 2, 3, apply to cold water as well as cold air, in so far as is necessary to escape the disease in question.—Notwithstanding which, however, the violence done to nature by the application of cold water has many times resulted in cramp and death on the spot. Also in some diseases it would be dangerous or fatal to apply cold, for various reasons.

Practical application of the foreign principles.—A person in health may remove all his covering at once, at any time of the year, or condition of his skin, and in any state of the atmosphere, and remain naked till he is uncomfortably cold, with perfect safety. And this important fact is applicable to all mankind, of any age or sex. This refers to Maxims 1, 2, and 4.

If in this state you put on seven-eighths of your dress so as to leave one eighth of the body uncovered, you are in imminent danger of taking cold at that part exposed. Maxim 3. Cough at lungs, croup, sore throat, ague, headache, teethache earache, and sore eyes, nose and mouth, are all caused by cold applied to the head *while the body is warmed.*

When you are leaving a warm room or dancing ball in a state of profuse perspiration in cold weather, (10) put on your hat, *but not your surtout.* (Max. 3, 5.) Endeavor to cool yourself at every part alike, which you may judge of by your feeling. (1) Walk home, in preference to riding in a carriage or sleigh. (10) Go into a chamber (8) and strip off all your clothes (4) as suddenly as possible (3) without regarding the temperature of the room. (2) When you are comfortably cool (1, 4) put on dry clothes, or warm the feet, then go to bed.

Ladies' bonnets ought to fit close to the head and be impervious to wind. (7, 5) Every lady, on leaving a dancing hall, should put on a hooded garment, made of calico and padded, that will draw snugly around the forehead, ears, chin and bosom. Also a pair of buffalo-skin moggasons. (3)

Children should be thinly dressed from their birth; their head and feet especially, (11) the hands and neck bare, as much as comfort will admit. They should be educated to spend much of their time in the open air—should never wear gum shoes (12)—should have their feet wet with cold water twice every week (11) should be kept at play or work all the time they are not at their meals, their sleep or their school. (10) Let animal food and pepper be scarce and sugar and salt plenty. Follow nature, whenever the arrogant good *Fashion* will permit.

Cover not your hands with gloves until they suffer. (11)

Hatters, bakers, cooks and washers, should not handle cold iron in winter. (12)

Use not *woolen* socks in summer, especially with boots. (12) An adult who has been inured to wear woolen socks from infancy cannot immerse his feet in cold water with much safety, and is sometimes in a dangerous situation in a wet street.

Never sit with your back towards a window, or towards a current of air, especially damp air. (8, 9, 13)

Have a good supply of hair on the head as the weather grows cold. Cut the hair frequently in summer, a little at a time. (This however, supposes that you conform the thickness of your artificial dress to the season.) Wear thin clothes in summer, (10.) When you change from thin to thick clothes put on your thick hat also, (12) make all similar throughout as possible, both by day and night. (3) Be not afraid of *cold* but of *inequality*. (5) A man may sometimes go without a cravat two hours with impunity, (7) at another time he may leave it off but thirty minutes and have a stiff neck. (8, 9) Therefore a general rule is best.—In winter it is safer to wear it constantly night and day, (10.) It is perfectly safe to go with the same thickness at the neck in the day-time throughout the year, (11,) and unsafe to muffle it up, (11.)—If you attempt to stand on a cold cellar bottom in summer, expect to have the rheumatism in 24 hours, (6,) unless you were bred to go barefoot in summer.

It is very difficult to escape a cold in November, unless you wear a cap at night (night cap) the thickness of which bears some proportion to the increased thickness of the bed-clothes. Lie not on feathers in summer, (3.) No comforter or article or bed covering should be so thick that it is too warm while reposing under it, or too cold to throw it off, (10.) Be more afaid of lying too warm than too cold, (4.) Adjust the thickness when you go to bed to the temperature of the room. If a ventilating pipe enter the room, from without, it should terminate under the bed; then if the weather changes, it cools below you first, which is by far the safest; also, the current of air keeps out of the way and never can hit you.—There are other plans for ventilation, the worst of all is from an open window, (7, 8, 9 and 10,) for a bed chamber.

Unless a bed be very large, three persons should not venture into it at one time, as the heat from another person is a sort of clothing of the most dangerous description, (3.)—The middle occupant is in danger of croup or quinsy, or sore throat; the others are in danger of rheumatism at the thigh bone.

When using a warm bath in winter, the room should also be warm, (3,) else use a cold bath.—Plunge not into cold water in warm weather without previous knowledge that it can be done without giving you the cramp, (14.)

Medicine generally induces disease, and diseased persons take cold the easiest (10) therefore be shy about taking drugs into the stomach. Depend more on preventative means; a dose taken to-day may aggravate the symptoms of another taken to-morrow. Consider what a vast number of nostrums are continually advertised in the public prints! Is there an article to be found in the animal, vegetable or mineral kingdom, capable of being swallowed, but what has been called 'good for a cold?' Although drugs in skillful hands are good sometimes, as remedies, they are bad, extremely bad, as preventatives. The habitual use interferes mischievously with the regular system, economy cause an effect, used by the supreme intelligence, in whose superior wisdom man seems to betray a want of due respect, and is spent in dosing and nursing were used in preventing, a vest saving would be made in physician's bills, paregoric and clothes, and above all, your own health and longevity, saying nothing of the lost time from business; the pain and anxiety, and loss of rest. Never 'feed a cold,' rather starve it.—The best way, however, is to coax it, but not with confectionary or fine clothes, but with gentle exercise, temperance, and cold water. Should alarming symptoms suddenly occur, order a physician in good season, for though they do not undertake to prevent disease, they profess to cure, and often succeed. My own practice for a cough or rheumatism is to eat but little, eat regular, rejecting animal food, and such food as I have found to disagree; to wear the clothes I have been used to wear, when well *and no more;* to go out as usual; to warm such parts as are wet by prespiration, and keep the hat on. (I used formerly to dose it some, but have lately repented of these sins.)

The three first maxims, which are worth all the rest, I adopted as true about 40 years ago, and have made many experiments to test their correctness, and am ready to do it again for the satisfaction of the incredulous.

To describe all the different ways that people "get their death cold,' would take a large book, and few would read it; but the following must suffice as a sample: have plenty of roast turkey and pies about thanksgiving time; let there be abundance of spice in mince pies, and all the usual condiments in profusion; a bottle of champaign; a decent supply of the real Habanas for sociability. Go to a sleighride and dance; when you return from it wrap up warm in eight thicknesses of clothing, and if all this should not make you warm, put on more, if too warm, *just take off your hat occasionally, that will cool you enough.* If notwithstanding all your warmth of dress, you should be so unfortunate as to "take a cold;" feed it well next day; when you retire take a tumbler of hot sling, with molasses and butter in it, as they say that is excellent for a cough, well followed. Take a good dose of physic but do not go out; prefer that kind of physic that is advertised to be good *without dieting.* Appease the tickling in the throat with appease candy. Smoke. Chew. Take Snuff. Should a refractory tooth ache, have it out at once, you will have no more use for it, as the cook has already closed your eyes, and the tailor prepared your winding sheet.

FARMING IN MAINE.

Augusta, Maine, September 9, 1843.

DEAR SIR: I have just returned from a week's journey through the counties of Kennebec, Franklin and Somerset, in this State, and propose to give your readers a short chapter on "down east" farming, if you deem it of sufficient interest to occupy a space in your journal. The town of Augusta lies on both sides of the Kennebec river; its surface is uneven and hilly. The soil is of a sandy loam, in some places, near the banks of the river, the soil is of strong fertile loam. The land is very much encumbered after getting a short distance from the river, with rock, principally a very good quality of granite, which furnishes substantial materials for fencing and building, and a valuable article for export. The crops are potatoes, corn, spring wheat, oats, peas and hay; all of which are reasonably good. There is a large quantity of hay pressed for market at different landings on this river.

From Augusta we passed through the town of Readfield, which is one of the best agricultural towns in the county. Although it has a hilly and rock-bound surface, its soil is a strong, productive loam, well adapted to grazing, and improves rapidly by cultivation. The town is celebrated for its fine oxen, of which I saw 160 yoke in one team at their cattle show last October. I doubt whether there is a town in New England that can produce finer and better oxen than the town of Readfield, Kennebec county, Maine. I well recollect the performance of the pair of oxen that walked off with the premium last fall. They were attached to a cart loaded with about three tons of stone, the road over which the trial took place had about as much ascent as State street, Albany, from the Exchange to the Statehouse. The team was started from the top of the hill with the loaded cart, holding the load with the utmost ease. They were then ordered to wheel, and started to make the ascent, which was no trick at all for them. When they got to the steepest part of the hill, they made a halt at the word of command, and after holding the load a moment, they responded to the order to march, and walked up the balance of the hill. They were then driven down the hill again, and as many men got on the cart loaded with stone as there was room, making the load from four and a half to five tons net, and they walked off with the whole as easy apparently as before; stopping again on the hill and starting in its steepest part when commanded. In driving them there was no noise or hallooing; the low words of the teamster and the motion of the goad-stick wife all that were necessary to make them perform their duty in a masterly manner. I believe the team belonged to a Mr. Hains, of that town.—What I have said of the crops above, is applicable to all the towns through which I passed. The fall feed is remarkably good, and consequently the stock will go into winter quarters in good condition.

We next passed through Mount Vernon and Vienna, both of these towns are hilly and very rocky; they have much more rock than can be converted to any useful purposes. There are some fine farms in these towns, which are under a good state of cultivation; other portions of the towns are new, and require a great deal of patient toil to subdue and bring the land to a suitable condition for profitable cultivation. We now enter the town of Chesterville, in Franklin county, and find the same remarks made in reference to other towns applicable to this, except on the branches of the Sandy river, where the soil is sandy on a sandy loam free from rock, and easier cultivated. We then passed through Wilton, a very good town; some parts hilly and rocky, others alluvial on the branches of Sandy river. In this town there is a flourishing woollen factory, which is manufacturing all such goods as the farmer wishes to consume in the woollen line, and furnishes a home market for the surplus products of the neighborhood. We next came to Farmington, which ranks A No. 1 as a farming town. It has the Sandy river passing through the whole length of the town, with its broad rich bottom. Here is where the cattle show of Franklin was held last year with its superb "pic nic" dinner which was served up in the Town Hall by its spirited members, and made free to all. Farmington is a fine growing village; I see more building going on here than I have seen this season, excepting at Boston. We now come to the town of Industry, which I think must take its name from the habits of its population; for without industry I am sure they could never make these rock-bound hills yield such fine crops, and feed such fine herds of cattle as we saw there. We stayed over night in this town with Mr. Shaw, who is one of the best farmers in the county, and a man withal who cannot content himself to be housed up during the long winters of 44 1-2 degrees of north latitude.—To pass away the time, he takes his teams to the woods and gets a few logs to the banks of the river to be run in the spring to supply the mills of the lumbermen below. Last winter he had about 40 yokes of oxen in the woods hauling logs, making a pretty good home market for the produce of his farm. He sold his logs a few days ago for 37,000 *a pretty good winter's work for one farmer.* I do not wonder that they call the town Industry. We next come to Anson, in Somerset county, lying on the west bank of the Kennebec river. This is a fine town, with a rich sandy loam on the river, and a fine range of hill-lands back. We here crossed the Kennebec to the town of Madison, which is also a fine agricultural town lying on the east side of the river.

We now returned to Augusta through the towns of Skowhegan, Bloomfield, Fairfield, in Somerset county, and Waterville and Sidney in Kennebec county, all of which are river towns of the first character; in fact there are few States that can boast of a finer farming country than the valley of the Kennebec, as far as I have traversed it, which is about one hundred miles up and down the river. The Kennebec affords an immense water-power, which at no distant day will hum with the busy spindle, giving profitable employment to capital and laborer of the country, and a ready and profitable market for the produce of its rich valley. The river is navigable for schooners to Augusta, and there is a dam and lock at Augusta that make slack-water navigation for flat-boats and a small steamboat to Waterville, 18 miles above Augusta. At a reasonable expense the slack-water navigation might be extended much further up the river.

I am engaged in introducing Barnaby and Moore's plow among the farmers of this section, and find that it meets with the same favor here that it has in other places where it has become known, although there is no section of our country in the Union where it would be harder to introduce a new plow, owing to the excellence of those in use. In addition to all the best Massachusetts plows sent here for sale, there are three establishments here that manufacture a better plow than theirs, and the sward-plowing is better done in this State than any where else that I have traveled. The potatoe and corn crops are generally planted on sward furrow turned over in the fall, and the farmers take great pains to have it done well, so as to make the after culture as easy as possible. There have been a number of attempts to introduce the Freeborn plow, which was offered here at half, and in some cases one fourth the price of plows manufactured here, but they won't sell—they are too frail an article. Were it not for the right and left principle and ease of draught of Barnaby and Moores plow, it would be hard to make inroads upon them; but with the many advantages this plow possesses over all others, it will work itself into favor any where.

E. CORNELL.

[Am. Agriculturist,

Wholesale and Retail Boot and Shoe Store,
HALLOWELL, MAINE.

PAUL STICKNEY

HAS constantly on hand a large supply of Ladies', Misses, and Childrens' MOROCCO and KID SHOES of all descriptions direct from the Manufacturers in Massachusetts, ordered expressly for Retail Trade.

—ALSO—

Ladies' French Kid Slips and Ties,
Gent's fine Calf-skin Sewed and Pegged Boots,
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Thick Boots and Shoes,
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Philadelphia and New York Sole Leather,
Deer-skin Bindings, Facing skins,
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Boot Nails, and almost every article usually kept in a Shoe Store.

As above, Ladies' Fur MUFFS and BOAS, Mens' and Boys' Fur and Hair Seal CAPS.

The subscriber, having been in the Shoe business for a long time and formed an extensive acquaintance with the Manufacturers in Massachusetts and elsewhere, has facilities for purchasing equal to any other dealer in Maine, and pledges himself to sell by the case, dozen or single pair, any article in his line, as cheap as they can be purchased in Boston. July, 1843.

WILTON FACTORY.

THE proprietors of the Wilton Manufacturing Company would respectfully inform the public that their factory is now ready to receive WOOL to manufacture cloth for customers.—Wool will be manufactured on shares, or by the yard at the following prices, viz:—

Cassimeres, from	35 to 45	c'ts per yard.
Common fulled cloth,	33 to 42	do
Satinetts, *including warp*,	30 to 37	do
Blankets, 2 *yards wide*,	33 to 42	do
Flannel,	17 to 33	do
Pressed cloth,	25	do

The foregoing will be the prices if the wool is taken and the cloth delivered at the factory; if left with agents two cents per yard will be added; —cloth will be kept on hand to exchange for wool.

Wool Carding and Cloth Dressing done as usual.—The proprietors will hold themselves responsible for all work that goes out of their hands unfaithfully done.

JOSIAH PERHAM, Jr., Agent.
East Wilton, June, 1842. 48tf

Astonishing News!!!

THE TIME HAS COME, when Consumption may be classed with the curable diseases. The HUNGARIAN BALSAM OF LIFE, discovered by Dr. Buchan of London, (England) is the most wonderful curative of

PULMONARY CONSUMPTION,

and all diseases of the chest and lungs, in the whole range of pharmacy.

☞D. F. BRADLEE, 62 Court street Boston, is the sole Agent for the United States.

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